

THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES—DECEMBER 31, 1847.

SURRENDER OR NO SURRENDER OF MASONIC
BULWARKS.

— Facilis descensus Avernì,
Sed revocare gradum, superasque evadere ad auras,
Hic labor, hoc opus est. —

“Nor shall a higher degree in Masonry be conferred on any Brother on the same day, nor shall a higher degree in Masonry be conferred on any Brother at a less interval than one month from his receiving a previous degree, nor until he has passed an examination in open Lodge in that degree.

“NO DISPENSATION CAN BE GRANTED TO SUSPEND THE OPERATION OF THIS LAW.

“All Lodges are particularly bound to observe the same usages and customs; every deviation therefore from the established mode of working is highly improper, and cannot be justified or countenanced.

“Great discredit and injury having been brought upon our ancient and honourable Fraternity from admitting members, and receiving candidates without due notice being given, or inquiry made into their characters and qualifications; and also from the PASSING AND RAISING of Masons without due instructions in the respective degrees, it is determined that in future a violation or neglect of any of the following laws shall subject the Lodge offending to ERASURE, because NO EMERGENCY can be allowed as a justification.

“A DISPENSATION CANNOT IN ANY CASE BE GRANTED.”

OUR admiration at the readiness of the Grand Master to study and to act on the lesson presented to his observation, in the case of the offence committed by the Grand Lodge of Berlin against such Brethren of our Order as did not profess the Christian faith, has scarcely settled down into a feeling of grateful recollection that the Grand Lodge of England had maintained the glorious universality of our venerated system of morality, veiled in allegory and illustrated by symbols—scarcely, we say, has our admiration reached a settled point, when we are called upon to stand forth and to maintain our rights and privileges that are threatened

with a more deadly foe—no less than a positive direction from the Masonic throne of England to surrender a law of the most stringent nature, whether it is looked on as a question of discipline and practice, or as a law that renders it necessary to give outward and visible sign of an inward and spiritual grace. We call it in unqualified terms A SURRENDER OF ONE OF OUR CHIEFEST DEFENCES.

To term it merely a relaxation of the law in favour of the colonies, is to mark the colonial Masons with the stamp of degradation, if we preserve the law intact here at home;—but shall we preserve it here? Time will show what must inevitably result if “this bill do pass.”

We call on our readers to peruse most intently the extracts which we have prefixed to this article; they are copied *verbatim* from the Book of Constitutions; then let them ponder over them for a few moments ere they venture to read the following statement and general remarks thereon.

At the Grand Lodge held on the first instant, after his nomination had been carried *nemine dissentiente*, the Grand Master directed three letters to be read, in support of the necessity of relaxing the law that limits the conferring a higher degree to an interval of *one month*, and that in future the Provincial Grand Masters on colonial and foreign stations should have power to grant a dispensation that superior degrees may be conferred at intervals of *one week*;—and what said the letters; why simply this, that where there existed Lodges holding of the Scottish and Irish Grand Lodges, a week's time was thought sufficient by such Lodges, and that in consequence numerous wayfarers, particularly those who are engaged in the military, naval, and the commercial maritime services, have not time to wait three months for their full degrees; and that it follows that such parties prefer to join a Scottish or an Irish Lodge, to the evident prejudice of the prosperity of the English Craft.

Ridiculous absurdity all this, and only equalled by its specious sophistry!

Did it ever occur to the Provincial Grand Masters for New Brunswick, and the Bahamas, and to the governor of the latter colony—for these are the worthy Masons who assume to direct the attention of the Grand Master to the subject—that if a man is once initiated, and is compelled by his professional pursuits to leave a district, he can use his certificate as a passport elsewhere to ensure all Masonic privileges, even to the conferring of degrees, on being properly entitled? Did it occur to these worthies respectfully to draw the attention of the Grand Master to the necessity of making this grievance known to the Grand Lodges of Scotland and Ireland that those august bodies, may consider the grievance sustained by Freemasonry from so manifest a discrepancy in their own rituals, as contrasted with that of England? No, they did no such thing; and we cannot help at this moment referring to the conduct of

the present Governor of the Bahamas on the subject of the past election of the present Grand Master in London, when, although appointed by his lordship as Junior Grand Warden, he had the modesty to move the nomination of another nobleman, and even voted against the Earl of Zetland. It is odd enough, that after so clear a proof of want of courteous construction of discipline, he should by a letter have succeeded in placing the Earl of Zetland in no enviable position. But to the case.

We regret that the Grand Master should not himself have seen the necessity of correspondence with their Graces of Leinster and Athole; for certain we are that those truly noble Brethren would have most cordially united with their noble colleague in giving to this subject their gravest consideration; indeed the more we reflect on the "*contretemps*," the more we regret the opportunity that thus presented itself for a searching enquiry into many points that, for want of a pressing necessity, are passed over not for a day, but for all time. Our Grand Master may exclaim with Titus,

"I have lost a day."

What his lordship has lost besides we dread to consider; it is our duty to examine into and to report even upon his conduct.

There are not wanting many who look on the attempt to relax the law as a desire to share in the more easy mode of obtaining "*intrants*" into our Order. We say such reasoners are not wanting; but we at once exempt his lordship from so base an imputation. What we differ from him in is the too simple admission into his thoughts of a false reasoning, totally at variance with decency and common sense—not so much by degrading the English ritual and discipline to a standard DENOUNCED BY ITS OWN CONSTITUTIONS; but by losing the opportunity of endeavouring to raise the ritual and discipline of the sister Grand Lodges to a rivalry in perfection with that of England. Will his lordship believe that we, "the denounced," have already received intimation from Brethren of high standing in Scotland and in Ireland, that they most *sorrowfully regret* the result of the motion of the 1st of December, 1847; that they had looked forward with hope that a new light might break in on themselves; and, instead of that, what does the Grand Master of England propose but to relax the wholesomeness of a law, a proposition at which all experienced Masons shudder with fearful foreboding.

Freemasonry has enemies enough amongst the *bigotted* of Roman Catholicity, as well as among those of Protestant intolerance, without having to grieve over this insidious attack on its defences—we do not say "landmarks," because those are *secret things*, the knowledge of which, if ever imparted to his lordship, we are pretty certain has not been imparted to the supporters of this treason against the Order, or they would not have *dared* to act as they have done, inasmuch as they are

not, like the Grand Master, protected by "irresponsibility" in acts. Bad as is the law Masonic, it would reach *them*. They are, however, to be dreaded, inasmuch as their votes may continue to tell against the defences of Masonry. Masonic persecution may follow our freedom—so be it.

"Let the galled jade wince—our withers are unwrung."

Freemasonry—pure and holy Freemasonry—is our creed and our hope, and we will peril all in its defence.

"If I'm a traitor, think and blush, thou tyrant,
Whose injuries betrayed me into treason."

For what purpose, we ask, were those stringent directions of the Constitutions promulgated but to secure the stability of our system by a wholesome preparatory state of probation through the several degrees? It has been imputed, forsooth, that men's minds are so constituted that one man can learn in a week more than another man can in a month; and that, therefore, it is an injury in proportion to retard the degrees! We do not hesitate to reply to this inuendo, that the man who *can* learn more in a week than can his fellow man in a month, may still study, and still advance himself in Masonic knowledge; but the truth is, that these levellers of our system from wholesome discipline to a reckless indifference, perceive neither duty nor pleasure in conforming to the dictates of truth and reason: they view such things with vision oblique, and judgment perverted. But after all, the expediency of mammon and folly may not be permitted to supersede consistency, or be allowed to ride "rough shod" over the laws of propriety and honour.

"Honour's a sacred tie, the law of kings,
The noble mind's discriminate perfection,
That aids and strengthens virtue when it meets her,
And imitates her actions where she is not;
It is not to be sported with."

We trust that his lordship will seriously re-consider this most sorrowful motion, fraught with frightful danger. His very supporters have, vulgarly speaking, let the cat out of the bag! One, in particular, observed that he hoped the relaxation would extend to his province, where there were many ship-masters and others who would gladly avail themselves of the said relaxation. To be sure they would! What school-boy would not avail himself of the permission to forego his lesson? So that, on this showing, all the maritime provinces of England are to follow in the wake of New Brunswick and the Bahamas! How long will it be before the English provinces in general will partake of the panic, and rush impetuously to their ruinous degradation?—or rather, how short a time it will be, is really the question! Let this resolution be confirmed, and a shop may at once be opened in London, with provincial and foreign agencies for the sale of certificates, the parties giving security for payment of money—for as to security of

Masonic character, the world will soon decide the question, and the Mason will sigh as

“He hears
On all sides, from innumerable tongues,
A dismal universal hiss—the sound
Of public scorn.”

What would be thought of the phlegmatic nation of Holland, if it were to pass a law to remove any one of the vast protective defences against the irruption of the ocean? The nation itself, relying on the integrity of its rulers, might agree to any wild proposition, but what would surrounding nations think of such madness? With what grief would those Dutchmen who, sojourned in other countries, sighing for a return to their fatherland, learn that they had no longer a home for thought—that it had been delivered over to the ruthless sea, and was no more!

Freemasons beware! The Hollanders of old, by moral power and physical industry, gained, with the aid of Providence, a kingdom from the sea. Your ancestors modified, by the aid of Providence, a magnificent system of moral ethics, for the instruction of all time.

We may instance a singular coincidence in the opinion of His Grace the Duke of Wellington. In the *Morning Chronicle* of the 29th November, there appeared a letter, signed “F,” on the subject of our means of national defence in the event of sudden war; the letter alludes to the opinion of the Duke, who, as the writer states, demands only certain easy points of defence and security,—but the following earnest apostrophe by the Duke is most pointed: “I am now bordering on my seventy-seven years of age, passed in honour,—I hope the Almighty may protect me from being a WITNESS OF THE TRAGEDY I CANNOT PERSUADE MY CONTEMPORARIES TO AVERT.”

The Duke is a Freemason; he points out the dangers of the future—let us profit by the lesson, and not suffer a mine to be sprung in our very sight, and which, if it explode, will be the prelude to the downfall of Freemasonry in England.

We most earnestly implore our readers to examine for themselves the arguments employed for and against the resolution, and then to

“Look on this picture and on that.”

A passing remark may be made on the great inconsistency of many members in the Grand Lodge, some of whom, when differing in their views from those of the Grand Master, introduce their observations with so many expressions of regret and even fulsome adulation towards his lordship as must, we feel certain, create any feeling but that of satisfaction. In a fair debate this is not only unnecessary but misplaced. Rochefaucault was of opinion that “to praise princes for virtues which they have not, is to reproach them with impunity.”

We are painfully constrained to remind the Grand Master that he himself is but the steward of his office, and that better things are expected of him than, on full reconsideration of the resolution put forth, that he should throw into the scale the powerful effect of his exalted position. As the protector of the Masonic Order in England, his position is supreme; he may be said to be the representative of Freemasonry universal; yet as a Freemason, obligated in face of the Eternal, he is but one man!

Let us now examine the voting on the 1st of December:

There were for the resolution	90
Against the resolution	49

Majority	41
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But how stands the majority? There were present forty-four Grand Officers, of which six voted against the resolution,—leaving on this account thirty-eight; it is not unfair, in justice to the “purple,” to consider that in questions where the Grand Master leads they should go with him; now, taking away the thirty-eight, this would leave his lordship a majority of *three*—but when it is known that several members did not vote at all, the majority itself is but a questionable nature,—so questionable, that if the members of Grand Lodge will obey “a call of the house,”

THERE MAY BE A FAIR PROMISE OF THE OBNOXIOUS RESOLUTION BEING REJECTED WHEN PUT FOR CONFIRMATION.

PRIVILEGE AND THE GRAND MASTER.—Dr. Lane, at the desire of the Grand Master, brought forward his notice of motion previous to the nomination of his lordship as Grand Master for the ensuing year. The discussion was conducted with Masonic courtesy;* the doctor, as was expected, expounding his case with masterly consideration, and the Grand Master giving such explanations as appeared to be satisfactory to the Grand Lodge. It was curious, however, to observe in the case of the Grand Master, that he was both the accused and the judge; after this explanation, the Grand Master was put into nomination, *nemine dissentiente*, some members not voting. We take the liberty to introduce ourselves into this question of privilege, inasmuch as we have been alluded to in Grand Lodge by many Brethren, and by Dr. Lane in particular, in a kind and fraternal manner; we have had also to sustain the odium of others, whose names it is needless to allude to; but we cannot refrain from touching gently on an observation of the Grand Master himself; that the *Freemasons' Quarterly Review* was denounced by the Grand Lodge as an unauthorized publication; now the truth is,

* With the exception of a noble Brother, who acted as a foil on the occasion.

that in 1841, and again in 1847, a judgment was suddenly snatched, without the slightest previous notice, and these miserable shifts serve as an occasional opportunity for a pretext to cover the weighty sin of breach of privilege; what will be thought of this public declaration, that we are prepared to prove that a Grand Master has sanctioned falsehood, perverted facts, and suppressed the truth? all this is on record, and yet the present Grand Master assumes that we are denounced as an unauthorized publication! We would not resume this subject willingly, but we are independent of all control, save that of loyalty to the Craft—

“Hail, independence, hail! Heaven’s next best gift
To that of life and our immortal soul!”

In our last number we republished the circular of the Grand Editor, as taken from the notes of the preceding Grand Lodge. We regret that, as yet, the proceedings of the especial Grand Lodge in November and of the first instant, have not been published by the Grand Master; we are therefore compelled to give our own report. In fact, although *denounced*, yet we are first in the field, and therefore entitled to the praise of industry—our labours are numerous, we have to look to the entire world, and yet we are ever ready—this, too, without accommodation for our reporter, or, in fact, any means of aid. It would be satisfactory to us to be allowed to have a copy of the Grand Reporter’s notes,* and thus save ourselves and the Grand Master from playing any longer in the farce of the “*Denounced*.”

THE JEWISH BROTHERS AND THE GRAND LODGE OF BERLIN.—A correspondent, Bro. Pollack, would rather lead us to infer that, after all, the Grand Lodge of Berlin is not sincere; we hope otherwise, and were pleased to witness the re-appearance of the representative in the last Grand Lodge; but as his retirement was a public act, we think his restoration should have been so also, it would have been more consistent.

PORTRAIT OF THE EARL OF ZETLAND.—A Committee has been appointed to carry out the resolutions requesting the Grand Master to sit for his portrait. We hope the duty will be entrusted to a *Masonic* artist: it would be a reflection on the Order otherwise.

ANNUITIES TO WIDOWS.—The Craft at large will learn with unmixed satisfaction that a sum of three hundred pounds per annum has been voted in annuities to widows; also that a further sum of two hundred per annum has been granted to the Benevolent Annuity Fund; both votes having only been passed on the 30th November, at an especial Grand Lodge, it was very properly considered that the confirmation of

* *Erratum in our last.*—Bro. Masson’s name and speech were accidentally omitted.

these two important grants should be deferred until March. The friends of the aged Brother and the widow will of course be present to give their moral aid in support of these charitable objects.

THE ASYLUM.—We had hoped to have given an engraving of the design selected for this long promised temple of refuge to the worthy Aged Mason, but the delay in effecting the securities has intervened. We hope to do so in our next number; meantime we call upon Lodges, Chapters, and other Masonic bodies, as well as the Brethren, to forward subscriptions and donations; bearing in mind that the Patrons of the Asylum are among the originators and promoters of the other Masonic charities. The ground selected is near the Croydon station.

THE TESTIMONIAL TO BRO. SAVAGE.—The day fixed for presentation is Friday the 17th March, at the Freemasons' Tavern. There will no doubt be a numerous attendance.

BRO. HUSENBETH.—We have been enquired of from many quarters as to the cause of delay in forwarding the praiseworthy object of affording effectual relief to this most estimable man, accomplished Mason, and aged Brother.

POPE PIUS IX.—We call attention to a letter from a Catholic Brother, in the hope that this enlightened prince will select a liberal minded cardinal as his ambassador to our court, to whom the Freemasons' may refer their case with confidence.

BRO. THE REV. THOMAS HARVEY.—We have elsewhere alluded to the grievances of this estimable Brother, and have received numerous letters on the subject; most earnestly do we recommend the Masonic example of the Lodge of Good Fellowship to the attention of the Fraternity, reminding them that "those who assume the profession of charity should feel thankful for the lesson which teaches them to practice what they profess."

THE SUPREME COUNCIL, 33°.—This august body is in full work; its next meeting will be on the 9th of February.

A merry Christmas and a happy New Year to all, with the "heartly good wishes" of the Editor.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER, W. M. OF THE OAK LODGE, S. G. I. G. 33°.

CHAPTER VI.

ROCK-CUT TEMPLES OF INDIA—REFLECTIONS ON THEIR MODE OF CONSTRUCTION—THEIR PURPOSES—ORIGIN OF CAVERN-WORSHIP—ANCIENT PRINCIPLES OF BELIEF—MODERN PERVERSION—THE VEDAS—INDIAN TRIAD—BRAHMA—VISHNU—SIVA—THEIR REFERENCES—HINDOO PANTHEISM—ANALOGIES BETWEEN THE RITES AND SYMBOLS OF ANCIENT EGYPT AND INDIA—THE LOTOS—APIS AND NUNDI—ADORATION OF THE SETTING SUN—RITES OF INITIATION INTO THE ANCIENT MYSTERIES OF INDIA—REMARKS ON THE PROMULGATION OF FREEMASONRY AMONG THE INHABITANTS OF INDIA.

DEPARTING from the *valley of the Nile*, and proceeding with the *speculative* part of the subject, in the manner indicated in the third chapter, our attention will be next directed to the *country of the Ganges*.

The religion and rites of initiation into the mysteries of ANCIENT INDIA are, in their associations, inseparably interwoven with her *rock-cut temples*. These temples, in their solitary grandeur, remain, magnificent memorials of the *past*, deserted by all present religious sects, though bearing references and symbols connected with an existing system of religious belief. They are thus of peculiar interest, presenting links connecting the present with the past in a manner far different from that of any other of the temples dedicated to the purposes of ancient worship; and as they disclose undisturbed vestiges of their primitive uses, and carry us back to those periods of remote antiquity to which our researches must necessarily extend, I purpose commencing this part of the subject by some reflections on their peculiar mode of construction; for, whether regarded as triumphs of operative skill, or as indicative of that energetic spirit of devotion which sought to perpetuate its belief in forms defying the ravages of time, and which ages should fail to obliterate, they cannot fail to excite our wonder and admiration.

These marvellous temples, hewn from the solid rock, present for contemplation grand sentiments of *eternity!*

In their construction *mind* has triumphed over *matter*—man's inventive genius has contended with chaos; and in converting the sterile rock into forms of beauty, the adamantine slumber of ages has been broken, and by human skill the dormant porphyry has awakened into expressive life. And there the results remain with vivid freshness, though numberless ages have rolled by since the persevering chisel of the ancient craftsman reduced the shapeless mass into undying form, and invested it with imperishable images, at once magnificent and symmetrical. The world has grown old since the rock resounded with the workman's gavel, and yet his sculptures still remain fresh and distinct, affording no indication of ruin or decay. Firm and immovable in their native majesty, these venerable temples seem to display an existence expressive of eternal duration, as though their forms had been impressed upon the native rock from the beginning; thus appearing, in fact, to manifest a mode of construction at once *undisturbed* and *undecaying*, and totally distinguished from the perishable productions of artificial design.

It is thus that these peculiar operations of the workman display to the mind symbolically, but expressively, sublime ideas, and sentiments of an existence which, though called into being by the hand of man, seems calculated to last as long as the earth shall endure.

As we regard the mountain of Elora, and that range of magnificent temples which appears to have *grown* into its rocky bosom rather than to have been fashioned by human labour, the mind, reverting to the misty past, and deeply pondering on the dark and the mysterious, endeavours to draw aside the veil of centuries, to penetrate the circumambient gloom, and comprehend the *spirit* which designed such superhuman works, and directed that concentration of physical might which was necessary to accomplish their construction.* Wonderful as we must acknowledge the *operative* part to be, the *speculative* consideration is no less amazing. As to the relative antiquity of these sculptured caverns, we are left to mere conjecture. History throws no light upon their origin, or the period of their formation. We can gain no further information concerning them than that which arises from a consideration of their pristine purposes and connection with a widely-diffused religious system, which, pervading the East, controlled the masses, and wielded such physical power as to carve its temples in the living rock.

It has been observed, that the principles of Indian architecture are those of lofty magnitude and solidity, accompanied with profuse decoration, not interfering with the majesty of the mass. We see these principles united in the temples of Elora. The *external* views seem magical from that wondrous combination of nature and art where the rough and unhewn rock assumes symmetrical shapes, and grows from the rugged surface of its native soil into the finished façades and polished elegance of religious temples. The *interiors* disclose pillared aisles, dim galleries, and ample space of roof, intermingled with mysterious sculptures and recondite symbols, all excavated from the rock, and in many instances executed with a beauty of design and elegance of workmanship scarcely inferior to Grecian art. But forms are also there uncouth—unearthly; and the whole is beheld beneath that awe-inspiring light, that visible oblivion, which, glimmering betwixt gloom and glare, constitutes, by its commingling, one of the principal ingredients in the composition of the *sublime*.

Travellers have spoken in rapturous terms of the WONDERS OF ELORA.

Let us enter in imagination one of these sacred grottoes, which more than three thousand years ago was dedicated to the service of a grand and powerful, but gloomy and perverted creed. Let us traverse its sculptured galleries, and penetrate its deep recesses. It is not a ruin. It is fresh. Yet as we gaze, we feel the *influence of ages*, and seem to behold the tomb of a *departed superstition*—a superstition which centuries have consigned to oblivion, and buried amid the ruins of the things that are gone. But the evidences of such *belief* have not entirely vanished. Not only does this magnificent monument remain an everlasting memorial to attest its former existence—its influences still linger among a numerous but benighted race.

* It has been calculated by the artist employed by Governor Boon, of Bombay, to make drawings of the temples in Salsette, that it would require the labour of 40,000 men for forty years to complete them, the whole of the works being equal to the labour of 1,600,000 men for one year. At the building of King Solomon's temple there were 180,000 workmen engaged for seven years and a half, which gives a result of 1,350,000. The works at Elora, considering the number of temples, and the profusion of figures and ornaments they contain, as well as their great superiority in size, would take for their completion four times the number of workmen engaged at Salsette, or 6,400,000!

Proceeding with our mental survey, the gloom of ancient days seems gradually dispelled as the spirit of the place evokes the dim shadows of the PAST. We would here re-people in fancy the deserted court and gloomy aisles—rekindle the devotional flame in the midst of the sacred *adytum*—re-animate the visionary forms of priest, hierophant, and devotee—and realize the awful but splendid rites of ancient Indian initiation. We would unravel the intricacies of a dark and obscure mythology, unveil its hidden emblems, and endeavour to penetrate the mystery of its presiding deity.

These would be our speculations on contemplating the wonders of Elora, and these are matters upon which we must necessarily dwell in conducting our researches into the mysteries of ancient India.

The Egyptian temples, as has been shown, bear their own imperishable records in hieroglyphical devices, which are open to the world, but unintelligible to modern Egyptians; here, on the contrary, the temple contains no record, but abounds with emblems whose meaning is not unknown to the learned Brahmin. The *emblem* thus in India performs the part of the *hieroglyphic* in Egypt; and if we cannot, by its agency, restore the primitive *history* of these wondrous excavations, it will at least assist us in endeavouring to divine their primitive *purposes*.

As far, however, as their *relative history* is concerned, it may be remarked, that many reasons can be adduced to show that the Hindoo temples were excavated subsequently to the Nubian caverns, and are not of equal antiquity with many of the structures of northern Egypt. There are, however, many features in the Indian temples, symbols, and mysteries, which bear a striking resemblance to those of Egypt, and clearly manifest the identity of their common origin.

That the rock-cut temples of India are of a *remote antiquity* is most unquestionable. They have witnessed the alternate sway of Brahman, Buddhist, and Mahomedan; and though their courts are deserted as places of worship, they contain, as has been observed, relics of a superstition still practised by the Hindoos.*

But in regard to their primitive application.

In the earliest ages of the world the deep shade of solemn groves and the gloom of natural caverns were selected as fit places to inspire the devotions of mankind. The solitude and deep influence of such scenes were calculated to chasten the mind, impress it with reverential awe, and kindle sentiments of religious feeling. Thus, the Gymnosophists, or early Brahmins of the East, as well as the Druids of the West, imparted religious instruction, and lessons in science, knowledge, and philosophy within the bosom of their consecrated groves, or in the deep recesses of their sacred caves.

The cavern thus consecrated to spiritual purposes was at first regarded with a feeling of sanctity, and afterwards became a sacred spot in the estimation of the multitude.

And as to the *rites* there practised, it may be observed, that the worship of the solar orb and the adoration of fire formed, in ancient India, a striking resemblance to the earliest rites of Mithras. The elements and progress of this worship have been discussed in the previous chapter. *From the peculiar union of ASTRONOMY and THEOLOGY, before adverted to—an union resulting from the combination and perversion of the principles of each—the mysterious rites of cavern-worship originated;*

* See an interesting article on "Hindoo Superstitions" in Chambers's Miscellany.

and thus we may be enabled to understand the nature of the ceremonies which were anciently practised at Elora and in Elephanta.

It is evident that these caverns were *not excavated during the simple and early stages of the worship*. The religious system in which they originated must have long departed from the simplicity of its pristine references, and at the period of their formation have arrived at the very zenith of its glory and power: and it is manifest that a high sense of *devotion*, aided by the hopes of *eternal reward*, could alone inspire that indefatigable perseverance and marvellous exhibition of human labour essential to the creation of such imperishable temples for the observance of the rites of the ancient religion of India, and the reception of its shrines, its altars, and holy things.

We thus see that, although the *precise period* at which these temples were fashioned is lost in the mists of antiquity, the *system* from whence they sprung must still have had a long anterior existence. *Architecture* and *sculpture* had then advanced to such a pitch of perfection as to be only afterwards equalled by Grecian art; and that the sculptured caverns are indicative of a *progressive style* is manifest from some peculiarities observable in their construction. The rocky vaults are carved into the resemblance of roofs, with beams, and ribs, and joints, as though they had been copied from *wooden structures*.* Many portions of the various designs, in other respects, show a studious imitation of *carpenter's work*. These excavations thus obviously refer to previously existing structures, formed in great part from wooden materials. We may imagine that the original caverns were gradually fitted up with wooden beams, partitions, and other appliances, and that mythological emblems and symbolical figures were placed in their recesses, when the magnificent idea occurred to some mind inspired with the spirit of devotion of *fashioning a temple, with its courts, aisles, statues, altars, and emblems, from the native rock—converting the wood into stone—forming as it were an artificial petrification—and impressing the forms of his faith upon materials which time should neither obliterate nor destroy*.

In alluding to the *uses* to which these sculptured caverns were placed, they may be considered, as an elegant writer observes, “not only as stupendous subterranean temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated in the East.” It was here that the aspirant was initiated into the mysteries, and we can well imagine the thrilling effect which the temple must necessarily produce when blazing with myriads of lights, glittering with burnished gold and precious gems, and profusely adorned with symbols referable to every element and principle of nature; it was fully furnished and prepared for the magnificent rites of initiation.

To these rites I shall presently advert; but it will first be necessary to enter into some investigation as to the *religion of ancient India*, so as to trace the pure and simple elements from which it was originally compounded.

Clearing away the mass of mythological absurdities which obstructs our search as we enter upon this investigation, and which has deterred many from pursuing the task, we arrive, as in ancient Egypt, at the *knowledge of one Supreme Being*, whose *attributes* being subsequently

* The Palace of Architecture, by Wightwick, contains some interesting particulars relative to the architectural and ornamental details of these temples.

misunderstood and grossly perverted, eventually gave rise to a superstition so complicated in its references, and interwoven with such multitudinous improbabilities, as to be totally unintelligible to the greatest portion of its professors.

The present Hindoo belief is a gross corruption of the ancient system. Its symbols, however, in great part remain the same,* and from them we may be enabled to trace the leading features of the primitive faith. To these leading features it will now be necessary to advert, so that the elements of belief may be traced to their primal source, and the mind of the enquirer freed from misconception.

These elements also appear in the *Vedas*, or sacred books of the Hindoos, which are unquestionably of great antiquity. They are inaccessible to the great mass of the people, but show how little the horrible and degrading systems practised at the present day accord with the primitive references and sublime doctrines of the ancient faith.

Thus the vedas declare that there is "one unknown, true Being, all present, all powerful, the creator, preserver, and destroyer of the universe."

This Being "is not comprehensible by vision, or by any other of the organs of sense, nor can he be conceived by means of devotion, or virtuous practices." "He has no feet, but extends every where; has no hands, but holds every thing; has no eyes, yet sees all that is; has no ears, yet hears everything that passes. *His existence had no cause.* He is the smallest of the small, and the greatest of the great; and yet is, in fact, neither small nor great."

This Supreme Being is also described as the soul of the universe, *in fact, the universe itself, or the cause of what we call the universe.* "In him the whole world is absorbed, from him it issues, he is entwined and interwoven with all creation."

"All that exists is God, whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being;" and he alone was declared to be the proper object of worship.

"Adore God alone, know God alone, give up all other discourse."

"It is written in the Vedas," says the *Vedant* (an abridgement or epitome of the Vedas), "that none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man."

"To God we should approach, of Him we should hear, of Him we should think, and to Him we should strive to approximate."

In the Shastas, Narud asks—"What shall we think of God?" to which Brahma replies—"Being immaterial, he is above all conception, being invisible he can have no form; but from what we behold in his works, we may conclude that he is *eternal, omnipotent, knowing all things, and present every where.*"

In the *Atharva veda* is the following prayer:—"Where they who know the *Great One* go, through holy rites, and through piety, thither may Brahma conduct me."

And again, "May Brahma lead me to the *Great One.*"

From various passages of the Vedas, it appears that the worship of the true God did not require any particular forms or ceremonies; that

* A writer in the *Archæologia*, who visited the cave of Elephanta in 1782, states that he was accompanied by a sagacious Brahmin, who, though he had never before seen the cave, recognised at once all the figures, and explained with fluency the meaning of the various symbols by which the images were distinguished. This is undoubtedly a clear proof that their mythology of the present day is not materially different from that delineated on the walls of these excavations.

it was not necessary to erect temples to Him ; devotion being limited to no particular time, or place, or country ; and that few could worship God directly, the great majority of mankind not being sufficiently wise or pure to approach the Divine Being himself, and offer him a holy worship.

Such are some of the leading doctrines contained in the sacred writings of the Brahmins, and we shall not fail to perceive that their perversion has led to the gross superstitions, and degrading idolatry of the Hindoos.

In contemplating the nature of the Great Architect of the Universe as deducible from the Vedas, it will be perceived that the Supreme Intelligence is regarded in two senses, SPIRITUAL and MATERIAL. He is thus in one sense regarded as the *cause of all things*, and the *Creator* of the universe ; and in the other considered as the universal mind, pervading all created things, and *comprehending all which has existence*. In fact, comprising in his essence that *invisible though active agency pervading space*, as well as *matter*, the product of creative power—together constituting that Being of infinite wisdom who has fashioned all things according to his mighty will—the *beating of whose pulse is that undying life which throbs through universal nature*.

The universal emblem before alluded to (p. 258) may thus, in reference to the system of religious belief existing in ancient India, be explained as referring to the Divine Architect, under these two distinct manifestations.

Thus, in the *spiritual* sense, the Supreme Being was designated by the word *A U M*, a compound word, expressing the three ideas of *creation, preservation, and destruction*, personified by *BRAHMA, VISHNU, and SIVA*, and symbolized under the first triangle ; and in the *material* sense, the same Supreme Power, as comprehending the *animal, vegetable, and mineral* kingdoms, comprising types of all created things, was symbolized in this capacity under the second triangle ; the union or intersection of both, thus, in its recondite meaning, combining and exemplifying *every operation and manifestation of nature*.

BRAHMA, VISHNU, and SIVA, are but emanations from the Supreme Being. "We are only manifestations of his three powers" (Puranahs).

The word *A U M* is formed from the letters *a, ū, m* (which in composition make *o*) and the nasal consonant *m*, and being abbreviated into *om*, implies in one short monosyllable—" *He who creates, preserves, and destroys.*" It also signified (according to Dr. Oliver) the solar fire, or more properly the sun itself, the sacred emblem of the Supreme Deity, and united in its comprehensive meaning, the great *Trimurti*, or compound principle, on which the existence of all things is founded. This word forms the subject of incessant contemplation with the devout Brahmins, and is deemed so sacred that it never escapes their lips.*

* Seeley, in the Wonders of Elora, says, that "Strange as it may appear, a Brahmin of the modern day will on no account pronounce the name of the Almighty, nor that of Brahma, without drawing down his sleeve and placing it over his mouth, in fear and trepidation ; whilst a Christian of education will shamelessly and without hesitation profane his name every hour of the day."

He also states, that on inquiring of a Brahmin to whom the temple of Visvacarma was dedicated, he was informed that it was dedicated to the Supreme Being ; and on pronouncing the mystical trilateral word *A U M* in silence, he made three low reverences, with a cloth over his mouth.

Capt Seeley also relates the particulars of a theological discussion between himself and some Hindoos relative to the Christian faith. A Brahmin asked him, why the Catholics, being British and Christians, did not adopt the Protestant creed ? Capt. Seeley replied, that they were Christians, though some differences existed in the forms of worship. The Hindoo observed, that the Catholics did not permit the reading of the Bible, for reasons

The Supreme Deity was also known by the triple appellation of SHREE-BHAGAVAN-JIU. From this Supreme Principle, according to the Hindoo mythology, Brahma first emanated. "Before the system of the Brahmānde (which is the manifestation of the world) *Shree-Bhagavan-Jiu* was single and alone. His beauty, beyond the imagination of all hearts, and the expression of all tongues."—(*Seev Pooran*). Before the creation this Supreme Principle existed, reposing in silence from all eternity;* but by his own power, self-existing, Brahma was produced, becoming *masculine* from the neuter Brahm; afterwards Vishnu and Siva were called into existence. BRAHMA has now no especial worshippers. His work being completed, the Hindoos are more interested in propitiating the preserving and destroying powers, whose influence continues to operate—VISHNU; representing that power which sustains the present order of existing things—and SIVA the influence which is productive of incessant change. Thus in the order of time, Brahma represents the PAST, Vishnu the PRESENT, and Siva the unknown FUTURE.

The preserving power, typified by VISHNU, as the second and most important member of the Hindoo triad, has numerous temples, and those who worship Vishnu are considered as approximating nearer than any others to that species of adoration of the Supreme Being recommended by the sacred writings; for though Vishnu is not the supreme essence, yet being every where, and upholding by his power and goodness the existing order of things, he is regarded as a fitter representative of the Supreme Being than even Brahma. The worshippers of Vishnu are very numerous, and are divided into many sects, each possessing their peculiar signs and particular modes of worship. The most numerous bear the mark of the *nama*, consisting of three perpendicular lines impressed upon their foreheads, as a symbol of exclusive devotion to this divinity.

which he well knew; that they worshipped images, which our Scriptures forbid; then they had pilgrimages, like the Hindoos, and holy water; but what was more than all, they had in their history mortal men, who sinfully presumed to have performed miracles, which belonged alone to the only God, BHAGAVAN. Here he drew his sleeve over his mouth, and made three low reverences; and then exclaimed aloud—"Forgive me! forgive me! forgive me! for the crime of repeating His holy name!" "Now, sir," said he, "which is best, we poor Hindoos, who have not been taught other things from on high, or your people who have, but still disregard them?"

* In the Shastas, Narud, the son of Brahma, asks his father, how God created the world. Brahma, in answer, says—"Affection dwelt with God from all eternity. It was of three different kinds: the creative, the preservative, and the destructive. The first is represented by Brahma, the second by Vishnu, and the third by Siva. You, O Narud! are taught to worship the three in various shapes and likenesses; as the creator, the preserver, and the destroyer. The affection of God then produced power; and power, at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities, then, acting upon matter, produced the universe in the following manner:—From the opposite actions of the creative and destructive qualities on matter, self-motion arose. Self-motion was of three kinds: the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the *abass*; which invisible element possessed the quality of conveying sound; it also produced *air*, a palpable element; *fire*, a visible element; *water*, a fluid element; and *earth*, a solid one. The *abass* dispersed itself abroad; *air*, formed the atmosphere; *fire*, collecting itself, blazed forth in the hosts (stars) of heaven; *water* rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the *veil of darkness*, in which it was formerly enveloped by God; order arose over the universe; the seven heavens were formed; and the seven worlds (planets) were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed by God.

"God seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth, for the first time, *intellect*, which he endued with various organs and shapes, to form a diversity of animals, with five senses—feeling, sight, smell, taste, and hearing; but to man he gave reflection, to raise him above the beasts of the field."

Such is the account given in the Shastas of that most awful subject, the creation of the world.

It may be here remarked, that each Hindoo deity is represented as possessing a *consort*, the two being, in fact, a personification of the union of those principles in their particular essences, observed upon at p. 257 ; the *sacti* or *consort* representing the female energy. Thus the wife of Vishnu is *Lakshmi*, the goddess of beauty ; the *Venus Marina*, the sea-born goddess. *Seraswatti* and *Parvati*, or *Sita*, are the consorts of Brahma, and Māha-deo, or Siva. These are constantly found under different names, which creates much confusion in the Hindoo mythology. Vishnu is also known as Damodara, Madhava, Parushottama, and by various other denominations, which being confounded, frequently occasions error ; and this is oftentimes increased by the fact, that in his various personifications, Vishnu, the preserver, is sometimes represented as inflicting chastisement.

The *avatars* of Vishnu are so many *incarnations* or *manifestations* of this divinity. According to the Hindoo mythology they are *ten* in number, of which eight have occurred, one is now in course of manifestation, and the tenth is yet to come, and is looked for by the Hindoos in the same manner as the advent of the Messiah is expected by the Hebrews. In the avatars, Vishnu being regarded as the presiding spirit of the universe, and who has watched over the world and its affairs since it was called into existence, is supposed to have descended into it when his divine interference was required, either in rectifying what was wrong, or to give the world a fresh impulse.

Divested of all the wild imagery by which they are surrounded, these *avatars* are mere allegorical representations, or, rather, wild corruptions of the true history of our globe. There is also this fact, that, although the early avatars are represented as extending over millions of years, the comparatively recent ones have lasted but a few centuries. The *first incarnation*, that of the *fish*, evidently refers to the deluge ; an event recorded in the traditions of all nations. According to the Hindoo tradition, there was a general destruction by water, occasioned by the depravity of the age ; but Satyavrata (*Noo* or *Noah*), a holy king, and a worshipper of *Heri* (one of the names of Vishnu), was instructed by him to build a spacious ark, and take in it all medicinal herbs, all variety of seeds, and accompanied by *seven saints*, to continue therein secured from the flood, which, at a stated period, was to overwhelm the world. At the appointed time, the sea, rushing over its shores, deluged the whole earth, and it was soon perceived to be augmented by showers from immense clouds. Satyavrata and his companions continued in safety in their ark, and when the deluge was abated, Vishnu, “ rising together with Brahma, slew the demon Hayagriva, and recovered the sacred books ; and Satyavrata, instructed in all divine and human knowledge, was appointed the seventh *Menu*.* Passing over the intermediate avatars, which in like manner refer to particular events, we may notice the *eighth*, that of *Chrishnu* or *Krishna*, by far the most important of all the manifestations of Vishnu. Krishna was the son of Vishnu, and the period of his birth is thus described :—“ Before his birth, the planetary bodies moved in brilliant order in the heavens, and the seasons were

* MENU, in Welch written MENW (the pronunciation and meaning being the same), signifies literally *mind*. Menu is, therefore, a personification of human intellect, and the name was at different times applied to those sages, statesmen, or lawgivers, who successively at particular epochs rendered themselves conspicuous for knowledge and learning, or were distinguished from the rest of mankind by superior talents and ability. This will be further alluded to when treating on Druidical antiquities.

regular and genial; the virtuous experienced delight, the strong winds were hushed, and the rivers glided tranquilly. At midnight, when the supporter of all was about to be born, the clouds emitted low pleasing sounds, and poured down a rain of flowers. Kansa, a mighty demon, being, however, apprised that a child would be born that was for ever to overthrow his power, summoned all his principal *asuras*, or infidels, and told them, ‘*Let active search be made for whatever young children there may be upon the earth, and let every boy of unusual vigour be slain without remorse.*’ Krishna was, however, saved by Nanda, a cowherd, and brought up with Rama, the son of the herdsman; and after many exploits performed by them, they delivered the world from the tyrant Kansa.”

The *ninth* avatar is that of Buddha or Buddha, being the one now in course of performance. Stripping the allegory of its trappings, Buddha represents some great philosopher or reformer, who, some centuries before the Christian era, and probably about the time of Confucius, attempted to overthrow the system of castes, and other Brahminical institutions, and restore the pure principles of faith and doctrine inculcated in the Vedas. Though opposed most vigorously by the Brahmins, the new system spread, and great controversies arose between those who supported it and the supporters of the ancient system. The Brahmins anathemized the Buddhists as atheists; the latter stigmatized the former as idolaters. At length, the Brahmins obtained the superiority, and drove the Buddhists into the neighbouring countries, where the system is still regarded as the great opponent of Brahminism; and though degenerated from its pristine state, presents a much purer and simpler form of worship than that which it vainly attempted to supersede.

The *destroying power*, of which SIVA is the type, has also many temples and numerous worshippers. There are also various avatars or manifestations of this power, but these are not so important or so celebrated as the incarnations of Vishnu. According to the *Puranas*, it is believed that Siva will not exert his powers of destruction on a great scale until twelve millions of years have elapsed. In the mean time, he is regarded as the Divinity exercising the *creating or re-generating power*; inasmuch as every act of apparent destruction, so far from annihilating, is, if strictly considered, simply a *change* in the *material substances*, which are at the same time *reproduced* in other forms. Thus, when the destroying power of Siva is exercised on any material substance, by whatever agency that power may be manifested, the operation consists in causing one form of existence to pass away, whilst its elements assume other shapes in the undying, though constantly varying, system of nature. If wood be consumed by fire, its constituent elements do but undergo a change—no particle is lost. The smoke or gaseous principles commingle with the atmosphere to form fresh combinations connected with the ceaseless œconomy of animal and vegetable life, whilst the residuum in the shape of ashes again mingles with the earth—not an atom perishes. There is but a change in material substances. *In thus tracing the essences or ideas represented by Siva, we perceive merely a personification of the profound philosophical principle consequent upon the indestructibility of matter—that principle of ceaseless change eternally acting in the mysterious processes of creation.*

Siva is sometimes worshipped under the name of Maha Kala, “Time, the Great Destroyer.” The philosophical idea of the principle of de-

struction intended by this appellation can, with the preceding explanation, be better apprehended. It has been observed, that the three grand phases of *Time* were represented, or rather indicated, by Brahma, Vishnu, and Siva. Thus it will be perceived that the destructive power exercised by the latter, alludes to the ceaseless system of destruction, change, and reproduction, which, manifested either quickly or more slowly, is nevertheless perceptible in every operation of Nature.

The three principles represented by *Brahma*, *Vishnu*, and *Siva*, united, formed the grand *Trimurti*; and these were at first, as has been observed, regarded as emanating from one Supreme Intelligence. The separate worship of Vishnu and Siva, to the exclusion of Brahma, is of comparatively recent origin in the system of Brahmanism. This, however, has led to the basest and most degrading superstitions. From the junction of the *Lingham* and *Yoni*, symbols of *Māhā Deo* (the "great God,") Siva, "*the Changer of Things*," in his generative capacity, and which at first alluded to the union of *Light* and *Chaos*, from whence all things were said to proceed, have arisen rites of the most revolting description; whilst the infatuated worshippers of this deity, from their application to him of the title of *Juggut-Naut*, or *Jugnūt* (Jagernaut), literally, "Lord of the Creation," continue under this name to profane the destroying power by the most horrible and sanguinary rites. Indeed, the gross fables, the absurd and inapplicable allegories, which in modern times have, for selfish purposes, been engrafted on the ancient Brahminical faith, have rendered the Hindoo mythology both unintelligible and disgusting.

Even the profound Idea, the sublime conception of the *omnipresence* of the Eternal Deity, has been perverted to an extent which would seem incredible, having originated a pantheon which has been calculated to amount to 330,000,000 of divinities. Thus every object in creation, as well animate as inanimate—every natural act which a created being is capable of performing—the passions which incite, the motives which induce, and the thoughts which regulate every human act, whether moral, sensual, or intellectual—the changes of times and seasons, and all the various phenomena of nature, being regarded as emanations or portions of the Supreme Spirit, were capable of conversion into individual deities worthy of external worship; whilst those objects which from their beauty or grandeur, or the magnificence of their appearance, were more particularly imposing in the works of nature, were conceived to display a more peculiar manifestation of the Divinity. Thus, the sun and the moon—the elements—the midnight heaven, with its starry train—each bright constellation, and every brilliant star—every stately rock and lofty mountain—every solemn forest and spreading tree—the gurgling rill—the rippling streamlet—the flashing torrent, and the great river Ganges—all became gods in the estimation of this idolatrous people; and provided they were individually regarded as constituting a portion of the Divine substance, each might be legitimately worshipped as a fragment of the Divine Spirit. In this most complicated system of *Pantheism*, we perceive a *perversion* of some of those sublime ideas which are recorded in the Vedas; a perversion, however, so complete—a mutation so entire, as ultimately to lose all sight of the ONE Supreme Intelligence, and eventually people the Hindoo mythology with myriads of gods.

Surya, or the god of the sun, is worshipped by a distinct sect called *Sauras*. *Agin*, the god of fire—*Indra*, the god of the firmament, and

Varuna, the god of water, have also separate worshippers. They are, however, regarded as subordinate divinities.

The Hindoo pantheon presents all the types of the more classical divinities of Greece and Rome. In *Ana Purna* (*Ana*, "grain," and *Purna*, "abundance,") we recognise "Ceres." In *Indra*, "Jupiter." In *Indrance*, "Juno." In *Saraswatti*, "Minerva." In *Yama*, "Pluto." In *Lakshmi*, "Venus." In *Cama*, "Cupid;" and in *Junawasse*, "Hymen." The other mythological personages can be, for the most part, similarly identified.

In reducing the Brahminical rites to their pristine elements, we thus arrive at a primitive faith presenting sublime ideas of the Supreme Being. Upon these ideas a mythology was subsequently founded, which was intended in the origin to speak merely a symbolical language. Though now perverted to the lowest stage of degradation, the original rites were in themselves pure and simple, and the system uniting *theology* and *science*, was in its effects grand and pre-eminently imposing.

The preceding investigation will enable us to form a better judgment as to the purposes of the rock-cut temples, and the rites which there were celebrated. In the Cave of *Elephanta*, the *Trimurti* was worshipped; whilst *Keylas* (or Paradise), the principal temples at *Elora*, was dedicated more especially to Siva,* or to that particular re-generating principle consequent upon the indestructibility of matter, which this *personification* was intended to represent.

We must not, however, confound the primitive rites with the abominations practised in the worship of Jug-naut, "Lord of the Creation," at the present day. Sublime truths were originally taught, which, as in Egypt, were "veiled in allegory, and illustrated by symbols."

There are many analogies presented in the rites and symbols of Egypt and India. The *Lotos*, so celebrated on the banks of the Nile, is a symbol frequently recurring in the temples of Elora, and it is remarked by Mr. Burrows:—"The *Lotos* is a prominent symbol in the Hindoo and Egyptian cosmogony. This plant appears to have the same tendency with the sphinx, of marking the connection between *that which produced* and *that which is produced*." *Virgo*, the Egyptian Ceres, so frequently seen mounted on the back of *Leo* in the ancient remains, bears in her hand the *blue Lotos*,† which plant is acknowledged to be the emblem of celestial love. Captain Wilford observes, that "The *Lotos* floating on the water, is an emblem of the world: the whole plant signifies both the earth and its *two principles of fecundation*. The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean; and the flower is the cradle of Brahma or mankind. The germ is both the *Meru* and *Linga*; the petals and filaments are the mountains which encircle *Meru*, and are also the type of the *Yoni*." The *Lotos*, in the Hindoo cosmogony, was thus a symbol connected with the *profound mysteries of creation*; and as to this, Seeley, in his "Wonders of Elora," remarks:—"How happy is the idea of the illustrious men who formed these tem-

* Sir William Jones thinks that *Siva*, like the *Sabazius* or *Bacchus* of the Greeks, was a corruption of *Jehovah Sabaoth*. (See also Cic. de Nat. Deor. l. 3, c. 23.)

† Ganga, (Parvati) Ganges personified, is represented always with a *Lotos* in each hand, and, curious as it may appear, called *Nil Kumal*, or *blue Lotos*. *Siva* is called *blue-throat*, *blue-water*, or the sea. The setting sun and unknown western country are mysteriously represented by the Hindoos. We have *Parvati* again as *CALI-MA*, *black-mother*, *time*, or *consumer*; hence probably *CALCUTTA*, *culta* being "sacrifice or slaughter." (Seeley.)

ples—these eternal houses of worship, contemplating with religious zeal the *Lotos* on the walls of their temples.

“At Visvacarma’s temple* are seen the large spherical altar, the arched roof, with its stone ribs, emblematical of peace, and the pillars (like the fabled pillars of the world), embracing the orbicular vacuum, with the figure in front of the altar, evidently in prayer, as if meditating on the globe behind, and the vaulted heavens above, ribbed up with its stone rafters, and the tree or umbrella spreading over the altar, as the heavens do over our globe. *All this is a beautiful illustration of the creation ; for these temples were meant to last for ever, and to commemorate the unspeakable glory of the Almighty founder of the universe.*”

The analogies existing between the ancient systems prevailing in Egypt and India might be readily multiplied. Thus, in the Bull *Nundi*, the *type of Siva*, and emblem of Divine justice, we recognise the *Apis* of Osiris, and, as in Egypt, a white and spotless bull was preferred. The constellation *Taurus* was the original of both.† The bull represented the principle of light, and the cow was regarded as his mythological consort, and referred to the chaotic waters. The horns of the *Urus* proceeding in a straight line from a centre to a point, happily represent rays of light. In the mysterious pictures of India, the cow pours from her mouth the waters of the sacred river Ganges. To this day, in marriage ceremonies, “a cow is one of the actors.”

The worship of the solar disc ; of the principles of fire and light, with their various personifications ; and many symbols, emblems, and principles, were similar in Egypt and in India. Certain analogies will also be found to exist in the architectural designs of their temples, as well in their ornamental details as in the plan of their construction.

The front of each grand temple at Elora is placed towards the *west*, so as to catch the last rays of the setting sun. Here, in ancient times, the pious devotee, intently gazing on the declining glories of the fountain of material light, was wrapt in silent contemplation. At that tranquil hour, so serene and soothing, his mind impressed with the splendour of that irradiance which the sun’s departing beams diffused over the western sky, regarded with profound reverence the grand symbol of “universal beneficence ;” and when the fading glories had ceased to illuminate the front of the temple, he retired to its eastern recess, where the “sacred flame,” as an emblem of the apparent properties and power of the great object of devotion, inspired him with an awful sense of the *ever-present Deity*, and kindled in his heart the fervour of adoration.‡

THE RITES OF INITIATION INTO THE ANCIENT MYSTERIES OF INDIA were divided into four steps, called *Char Asherum* ; and as they have been fully explained by DR. OLIVER, it will only be necessary for the present purpose to allude to several of the leading points connected with their celebration, and which I have principally selected from the Rev. Brother’s “History of Initiation.”

The *first* stage of probation might be performed at the early age of

* One of the temples at Elora. “Visvacarma” was “the architect of the gods.”

† The vehicle of *Vishnu* is an “eagle ;” that of *Brahma*, “a Swan.” These coincidences remind us of the white bull of *Europa*, the eagle of *Jupiter*, and swan of *Leda*. (Seeley.)

‡ All the rock-cut temples in other parts of India have a western aspect, doubtless for the purpose of worshipping the setting sun as *Suryas* : he is called *Vishnu*, and *Christna* in Sanscrit ; the same is said by Colonel Vallenty to be his name in Irish.

eight years. This consisted of an investiture with the zennar or sacred cord of three threads, sacrifices to the solar fire, and various purifications, with an extended lecture relating to the unity and trinity of the Godhead, and the observance of daily religious rites. The candidate was then clothed in a white garment, without a seam, and intrusted to the care of a Brahmin, to be instructed in the necessary qualifications for the second degree. These were extremely rigid, consisting in penances, prayers, and ablutions, a restriction from all indulgences of a corporeal or sensual nature, and the exercise of a most severe discipline, until the candidate, having attained a competent knowledge of the traditions and ceremonials of religion, was qualified for admission into another degree.

The probations necessary for the second degree were more severe than those of the former—the austerities were doubled. The candidate's days were passed in prayers, his nights in the contemplation of the heavenly bodies. “In the hot season, he sat exposed to five fires, four blazing around him, with the sun above; in the rains, he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season, he wore wet clothing, and went on increasing by degrees the austerity of his devotion.”*

The probation being completed, the candidate was then admitted into the second degree, which was called *Gerishth*. Being prepared, he was sanctified by the sign of a cross, and subjected to the probation of *pastos*, which was denominated *Patala*, the *Tartarus* of the Grecian mysteries. He was then led to the cavern-temple, or other place of initiation, the interior of which blazed with a lustre equal to the light of the meridian sun. The three hierophants, clad in costly robes, sat in the east, west, and south, representing the great Indian triad—*Brahma*, *Vishnu*, *Siva*. The attendant mystagogues, clad in white raiment and sacred vestments, their heads covered with pyramidal caps, typical of the spiral flame or solar ray, were seated around. Thus disposed, the candidate was summoned to the centre by a well-known signal from the sacred bell.† The rites commenced by a hymn to the great God of Nature, whether as the Creator, Preserver, or Destroyer. This was followed by an apostrophe to the sun. The candidate was then required to make a formal declaration that he would be obedient to his superiors, keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines of the order, and the firmest secrecy in maintaining inviolable its hidden and abstruse mysteries. The candidate was then sprinkled with water, divested of his shoes—that the consecrated ground whereon he stood might not be polluted—and made to circumambulate the interior of the temple three times, in reference to the grand TRIMURTI, whose representatives were stationed triangularly in the east, south, and west points of the circumference of the mystical circle.‡

The candidate was then solemnly enjoined to the practice of religious austerities, and placed in the care of a *spiritual guide*, under whose direction he passed through seven ranges of caverns, amidst dismal shrieks and lamentations, referring to the bewailings for the loss of *Cama*,

* Ordinances of Menu. Sir W. Jones's Works, p. 228.

† The bells used in the Jewish ministrations were imitated in the spurious Freemasonry adopted in many of the mysteries; from whence they seem to have passed to the Romish church and other religious systems. They were profusely introduced in the mysteries, and being attached to the priestly vestments, were worn by the Bacchantes in the Dionysiacal celebrations.

‡ When the sun rises in the EAST, he is *Brahma*; when he gains his meridian in the SOUTH, he is *Siva*; and when he sets in the WEST, he is *Vishnu*. (Asiat. Research. vol. 3, p. 254; Mon. Hind. Panth. p. 277.)

who was fabled to have been slain and his body enclosed in a chest, and committed to the waves, like the Osiris of the Egyptian mysteries. Sometimes the loss of *Sita* was in like manner commemorated. Strange sights were during this part of the ceremony presented to the eyes of the candidate, and amongst others a terrible appearance of Maha-deva himself, in his character of destroyer.

These appearances were intended to typify the first generation of the various members of the mythology; they also represented the punishment of wicked spirits, and had numerous astronomical references. The Birth of Light, the dispersion of Chaos, and the mysterious process of creation, were also figuratively shadowed forth in this part of the ceremonial.

The candidate next personified *Vishnu*, and passed through peculiar ceremonies referable to the *avatars* of that deity. Thus, in the first, he plunged into the waters, to represent the *fish-god*, and in the *fifth* manifestation took *three steps at right angles*.^{*} After passing through a variety of trials, the candidate was enlightened, and introduced into the presence of the altar, when he was told that "whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above," and was strictly admonished against the commission of five crimes which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next.

The candidate was then solemnly obligated, and introduced into the sacred sacellum, a spacious apartment representing *Keylas* or *Paradise*.[†] This was brilliantly illuminated, profusely decorated with gold and gems, ornamented with statues and emblematical devices, and filled with delicious fragrance. The hierophants were arrayed in gorgeous vestments, their heads crowned with mitres and tiaras of burnished gold. The candidate being now fully regenerate, received a *new name*, expressive of his recently-attained purity; and being introduced to the chief Brahmin, was received by him as a brother and associate: he was then invested with a *white robe* and tiara, and instructed in the *signs, tokens, and lectures of the order*. His forehead was marked with a cross, and an inverted level (the tau-cross) was inscribed on his breast, to intimate that he was advanced to an equality with the superior order of priests. He was then invested with the sacred sash,[‡] and consecrated chaplet, received amulets to ensure the protection of *Vishnu*, and a serpent stone, or amulet, similar to the *auguinum* of the Druids. He was then entrusted with the *sacred word or name*, which has been before explained.

* In the fifth avatar, *Vishnu*, as a diminutive Brahmin, demanded of the impious tyrant Bali, a huge giant, as much ground for sacrifice as would suffice to place three feet in. The demand being granted, *Vishnu*, resuming his own form, with *one foot* covered the earth; with the *other* he filled all the space between earth and heaven; and with a *third*, which unexpectedly started from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

† The principal temple at Elora is called *Keylas*, or *paradise*. Such was the incredible degree of labour bestowed in the formation of this temple that it actually stands *insulated* in the native rock, a considerable space having been scooped away between its natural external walls and the parent mountain. It was into this temple that the candidate was introduced at that part of the ceremony of initiation above described.

‡ The zennar, or sacerdotal thread, was the insignia of divine priesthood. It could be woven by no profane hand; the Brahmin alone could twine the hallowed threads that composed it, and this was done with the utmost solemnity, and with the addition of many mystic rites. It must consist of three threads, alluding to the Triad or Trimurti (Brahma, *Vishnu*, and Siva); each thread measuring ninety-six hands, was first twisted together; then folded again, making nine, that is three times three threads; then folded again into three, but without any twisting, and each end fastened with a knot (the knot of the Hebrews); then, being put over the *left shoulder*, it passed to the *right*, and hung as low as the fingers could reach.—(Ind. Ant. vol. iv. p. 740.)

After this, the newly-initiated candidate was instructed as to the nature and meaning of the various emblems which were arranged around him. The hidden science which was concealed beneath their allegorical veil was gradually revealed to his view ; the names, attributes, and recondite essences of the various deities and symbols which he saw sculptured around him were fully unfolded, and he received a clear elucidation of all that had before appeared dark and mysterious. The mythological and symbolical figures which every where abounded were shown to be " emblems of wisdom, strength, and beauty, prudence, temperance, fortitude, and justice, and every other commendable virtue."

After his initiation the candidate was allowed to marry and bring up his family, and his *third* probation commenced when his children were capable of providing for themselves. He then retired from active life, and occupied his time in prayer, austerities, and daily sacrifices. From this point he was deemed to be *twice born*, and considered as a being of a superior class.

The *fourth* degree was believed to impart an extreme portion of merit to the sage possessing sufficient courage to undertake the performance of its duties. Being formally installed, he was solemnly bound to the observance of various penances, severe duties, and bodily mortifications ; to renounce the world and all his former connections, and exercise himself exclusively in incessant prayer and contemplation. The strict performance of these duties was believed capable of transforming him into the Divine nature, and secure to him a residence among the celestial gods.

Such is a general outline of the initiatory rites practised in ancient India at the time of the formation of the temples of Elora. It is evident that the religious rites had then, in some measure, departed from the simplicity and purity of their pristine references, and by such deviation, increased by error and misconception, paved the way for subsequent superstition ; yet in these rites we trace the elements of primal truths. The worship of the Tri-une deity was inculcated, and the mind gradually trained to the practice of virtue in its severest sense ; and though the excess of religious zeal in the performance of the various austerities and mortifications may be considered as a species of infatuation, it is impossible to regard without interest the spectacle of a human being, disregarding the pomps and vanities, the pleasures and allurements of the world, living only for a life to come, and endeavouring to qualify himself for heavenly communion, by casting aside all earthly pleasures, and devoting himself to incessant prayer and contemplation. The origin of *monastic life*, in its strictest purity, is here sufficiently apparent.

The ancient sages and gymnosophists of India were the first to impart to the philosophers of other nations the sublime ideas of the *existence of a Supreme Being*, and the *immortality of the soul* ; and as in their teaching (though now enveloped in fables and unintelligible allegories) we discern a knowledge of the leading facts revealed in the volume of the Sacred Law, it is apparent that their knowledge must have been originally derived from a source at once pure and authentic, however subsequently perverted and debased.

The distinction of caste—that greatest violation of the Masonic principle of universal brotherhood, a system whose pernicious influence has for so many centuries prostrated the energies, and prevented the intellectual development of the Hindoo—presents the most formidable

barrier against the extinction of that species of idolatry and wild fanaticism disclosed in many of the phases of modern Brahmanism; and consequently offers, by its continuance, one of the greatest obstacles to the introduction of Christianity and its attendant civilizing influences. It is, indeed, a melancholy spectacle to behold so many millions of our fellow-creatures and fellow subjects walking in utter darkness, and following the visionary influences of a blind and degrading superstition, which, enslaving the mind through life in the fetters of gross ignorance and error, presents, as its climax, the horrid car of Juggernaut and the voluntary immolation of human victims at the sanguinary shrine of the monster deity.

Attempts have been made by zealous, but, in many instances, inefficient missionaries, to open the eyes of the Hindoo to the light of the Gospel. Little, however (comparatively speaking), has yet been effected in the way of sincere conversion. The *prejudices* of the natives have been attacked, but their minds remain unconvinced; and herein misguided zeal, so far from achieving any beneficial result, has been productive of lasting mischief. Let us, however, hope that FREEMASONRY (whose beneficent rays are again illumining those oriental regions from which they originally sprung) may, if properly directed, and regarded in its true mission, as the "harbinger of glad tidings," and "the handmaid of religion," become an important auxiliary in the dissemination of TRUTH, *spiritual* as well as *moral*. Tending to break down the barrier of caste, by unfolding the banner of "Brotherly love;" demonstrating the natural equality of both Brahmin and Sudra, and showing that they are both children of the same Great Father, Brethren by the same mortal tie, and partakers of the same glorious hope, the promulgation of our principles cannot fail to exert a powerful influence. Whilst attacking the reigning superstition in its vital part, by unveiling the whole of its symbolical machinery, and shewing the true meaning of its emblems—exposing thus the foundation upon which the superstructure of idolatry has been erected, and clearly tracing the elementary principles to that pure patriarchal fount, recognized as well by Hebrew and Christian, we may hope that the spread of our Order, now wisely encouraged among the most distinguished and influential natives of India, may ultimately tend to the overthrow of ignorance, the suppression of idolatry, and the diffusion of those principles of *faith*, and *truth*, and *universal charity*, the basis alike of Christianity and Freemasonry, and which first hymned in choral symphony by seraphic voices, proclaimed before men and angels, through earth's wide regions,

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE,
GOOD-WILL TOWARD MEN."

THE REV. BROTHER T. HARVEY AND THE BISHOP.*

"Positive ruin the reward of public service."

WE well remember in our school-boy days, with satchel on our back, daily passing by the shop of Bowles and Carver, in St. Paul's Church-yard, those celebrated vendors of caricatures. Among them was one representing "A poor journeyman parson, with a bare existence," in contrast with another of "A master parson, with a good living;" beneath the caricature of another poor curate, revolting enough to humanity, there were these words, among others—

"Tho' lazy, the proud prelate's fed,
This curate eats no idle bread."

When gazing in stupid wonder at the time on these caricatures, little could we anticipate that these especial delineations were but types of the future, and that a chubby lad, then jabbering his "hic hæc, hoc" in the monastic town of St. Edmondsbury, under the fear of the ferule and birch of his truly kind pedagogue parent, was really the egg upon which "Mother Church" had determined to sit incubative until she should, in process of time, have hatched a full fledged bishop; yet it has so turned out. Talented as a boy, distinguished in college, keen, shrewd, intelligent, and politic withal, the boy became a man, and walked in due humility through Bishopsgate to Chester, and thence to London, and his walk was purely characteristic of his anxiety to prove how closely he followed the example of his great Master, the meek and lowly Jesus! The quondam chubby boy is now the Bishop of London! the Lord Bishop of London!! the Right Honourable and Right Reverend Father in God!!! Are such terms reconcileable to common sense? Would they not partake of, but for the ridiculous, somewhat of the blasphemous? Father in God! Almighty Protector of heaven and earth pardon the desecration of Thy holy name!

The pharisaical Jews were reproved by Pilate, who could find no crime in Jesus; but they, determined on his death, accused him of blasphemy, in calling himself the Son of God, and he was crucified. Yet, here we have a Right Reverend Father in God, with the "words" of the Adorable One continually on his lip, acting towards one of his humbler followers in Christ in a manner, to say the least of it, unbecoming a *man*, much less a Right Reverend Father in God!

One great charge against the Church of England and Ireland, as by law established, is, that it is not "the poor man's church." In other churches—as the Roman Catholic, the Scottish, the Dissenters, to say nothing of various others, especially the Jewish—the ministers, under prescribed regulation, visit and comfort the sick, relieve the poor, and direct, to the best of their power, the public morals. That very many of the working clergy of the Church of England do likewise is unquestionable, but it is as unquestionable that very, very many more do none of these things; and a perusal of the "positive ruin" to a working clergyman, caused by a Bishop, a Right Reverend Father in God, is not likely to dispose the working clergy to act as they should do. As there are exceptions in the working clergy, so there are exceptions on the episcopal bench—*e. g.* one Norwich is worthy a dozen of London.

In the New Testament the word bishop certainly does occur; but where

* Continued from page 209; also facing leader, 245.

does "my Lord Bishop" occur?—no where! And it may be a questionable point whether the Christian religion exists in its purity when the functions of its spirituality are thus usurped, and their blessed objects perverted by a leaning to Mammon, and a departure from God.

His right reverence will pardon us if, in his treatment of the humble curate, we forget to remember his claim to be heir to the holy apostles.

Brother the Rev. Thomas Harvey has since our last number published his pamphlet, entitled "Positive Ruin, the result of Public Service," a most startling narrative of persecution and oppression it is; but what shall we say if it be altogether true, as can scarcely be doubted by the verification of the circumstances it adduces? That it can hardly be otherwise may be readily assumed by the silence of the right honourable and right reverend Bishop, who would be justified by a clear refutation of the charges against him. What then must be the inference? Why simply this: either that the Rev. Thomas Harvey has sustained grievous injuries at the hands of the Bishop, who assumes to be irresponsible before man, or that the Bishop is in possession of some concealed misconduct of the Rev. Thomas Harvey, which he refrains from disclosing. This is perhaps taking a lenient view of the Bishop's possible position, but it leaves the case thus:—either the Rev. Thomas Harvey has disgraced himself, or he has not. If he has, why does not the Bishop disabuse the public mind, and denounce his victim as unfit for the ministry, by giving proofs of his delinquency? For, observe, that by withdrawing the chaplain from Antwerp, it is not possible but the public must attribute to the Bishop a desire to remove a supposed scandal to the church; and yet were such really the case, he, the Bishop, has the hardihood to palm on the congregation of Margareting, in Essex, the scandal that he thought needful to remove from British community at Antwerp. Monstrous apostacy! As connected by birth and circumstance with the Church of England, as by law established, we blush for mitred recusancy, and for the serfdom that has desecrated the HOLINESS OF THE ADORABLE ONE! The Mammon of power has proved too much for priestly consistency; and however we regret, and we do sincerely regret, that it has been found necessary that a minister of the Church of England should appeal to the public voice, it is too clear that no other chance of redress remains for him.

The public press has spoken out. Day by day, and week by week, have metropolitan and provincial journals issued their opinions; even periodicals devoted to Church of England matters have decided that "positive ruin, the reward of public service," is no fiction, but a dread reality!

Having before stated the case generally, we shall now report progress in detail, awarding to the Masonic Lodge of Good Fellowship, Chelmsford, all the honour of having rallied around the banner of our oppressed Brother, and cheerfully follow in the rear of so goodly an example.

It appears that the said Lodge "circulated" every Lodge, as well as every Provincial Grand Lodge and Provincial Grand Master in the Order of Freemasonry. Whether in this course they were strictly within the *letter* of Masonic law or not is perfectly immaterial, but that they were within its spirit, we quote from an address of the late illustrious and Royal Grand Master a few words that are perfectly unmistakable:—"Justinian declares that he acts contrary to the law who, confining himself to the letter, acts contrary to the spirit and interest of it."

The Provincial Grand Master for Essex, a most amiable Brother,

wrote two letters on the subject; the one clearly and unhesitatingly disapproving the course taken by the Lodge; the other, considerably *ubated in argument*, but still regretting the course taken.

The Provincial Grand Master for the North and East Riding of Yorkshire did not reply as such; but being the GRAND MASTER, he directed the Grand Secretary to address the following letter. And here again, we must impugn the policy of our simple-minded Brethren of Good Fellowship, who thought no counsel was needed in a matter of simple faith. Alas! had they not addressed the Provincial Grand Master for the North and East Riding of Yorkshire, they would have been spared the receipt of the following letter from the Grand Master:—*

Freemasons' Hall, London, 14th October, 1847.

W. MASTER,—I am commanded by the M. W. Grand Master, the Earl of Zetland, to acknowledge the receipt by him of a printed letter, dated "September, 1847," and bearing your signature, accompanied by a printed copy of a report of a committee stated to have been appointed by your Lodge upon the case of "the Rev. Thomas Harvey, M.A., who has sustained such grievous oppression at the hands of the Bishop of London;" and I am to convey to you the expression of the Grand Master's deep concern and regret that the Lodge of Good Fellowship, No. 343, should so far have committed itself in a matter with which it had *no right to interfere*, and publicly to have pronounced opinions on the conduct of a party not connected with the fraternity, condemning him *on an ex parte statement*, and that in a matter, as before observed, with which the Lodge or the Craft had no right to meddle. *The Grand Master knows nothing, and can know nothing, of the case; consequently he offers no opinion;* † but feeling that the integrity and honour of the Craft is likely to be compromised and injured by the proceedings adopted by the Lodge, he considers it his duty thus to express his sorrow, as well as his disapprobation, of the course which has been adopted, and to require that no further steps may be taken in the matter.

By Command of the M. W. Grand Master,

WILLIAM H. WHITE, G.S.

The W. Master of the Lodge of Good Fellowship, No. 343, Chelmsford.

Consequent on the receipt of the above letter, the following proceedings took place:—

At a Lodge of Emergency, especially convened, on Thursday, November 11, 1847, for the purpose of taking into consideration the case of the Rev. T. Harvey, M.A., the following resolutions were proposed, and carried unanimously.

1st.—*Resolved, unanimously.*—"That the most Worshipful the Grand Master, the Right Hon. the Earl of Zetland, having directed the Grand Secretary to require this Lodge not to take any further steps in the case of its Chaplain, the Rev. Thomas Harvey, it becomes the duty of the members to extend, as far as possible, beyond their circle, the illimitable principle of charity; and, therefore, that this and the following Resolutions be promulgated."

2nd.—*Resolved, unanimously.*—"That in the course hitherto pursued by this Lodge, in order to assist Brother Harvey, there was no intention

* It should be carefully noted that this letter is by command of the Earl of Zetland as Grand Master, in which character he was not addressed.

† The italics are not so marked in the original.

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to transgress any Masonic law or usage; and that party spirit, religious or political, was never, for one moment, entertained by those who thought the Chaplain worthy of their support."

3rd.—*Resolved, unanimously.*—"That the members of this Lodge, entirely and distinctly, exonerate their esteemed and worthy chaplain, Brother Thomas Harvey, from having entered into Masonry with any intention of laying his peculiarly hard case before the Brethren, in expectation of receiving their support; on the contrary, they fully believe that he was induced to become a Mason solely from the good opinion he had previously formed of our benevolent institution, 'uninfluenced by mercenary or other unworthy motive;' and they solemnly declare that no application was ever made by Brother Harvey to them, collectively or individually, as Masons, for the purpose of making his case known to the Masonic body or the public; and that the course hitherto pursued, was adopted after due consideration, and received the unanimous sanction of the Lodge."

4th.—*Resolved, unanimously.*—"That it is the decided opinion of this Lodge, that although, as Masons, they have been thus prevented from pursuing the course they had intended for the permanent relief of their valued Chaplain, Brother Harvey, they think it their duty strongly to urge the Brethren to form themselves into a committee, in their private characters, as citizens of the world, for the purpose of diffusing and circulating Brother Harvey's second edition of his Appeal to Lord John Russell, and procuring subscriptions and co-operation in the cause *this Lodge* hoped to have been able to establish and perfect."

The Worshipful Master having closed the proceedings, the Brethren adjourned to the banquetting room, Dr. Henry Bird in the chair, when the following gentlemen were chosen as a committee, to carry the resolutions passed into practical effect, and to co-operate with the public at large, and their Masonic Brethren throughout the empire, in procuring subscriptions in aid of the resolution passed at the Lodge of Good Fellowship, 343, August 26, 1847.

Central Committee, Chelmsford, Essex.—Dr. Henry Bird, *Chairman*, Chelmsford; F. J. Law, Esq., *Treasurer*, Chelmsford; Henry Last, Esq., *Secretary*, Chelmsford; Dr. Crucefix, Gravesend; Dr. Pritchard, Chelmsford; E. Butler, Esq., Chelmsford; James Wilson, Esq., Hatfield; Jos. Burton, Esq., Chelmsford; Rev. Thomas Gee, *M.A.*, Thaxted; E. L. Ruffell, Esq., Chelmsford; J. N. Eagle, Esq., Chelmsford; W. A. Bowler, Esq., Colchester; Thomas Buxton Barnes, Esq., Thaxted; with power to add to their number.

London Committee.—James Sedgwick, Esq., 3, Church-street, Kensington; Douglas Jerrold, Esq., Upper Wellington-street, Strand; Dr. Crucefix, the Grove, Gravesend; H. N. Nissen, Esq., *Treasurer*, 68, Great Tower-street, London; with power to add to their number.*

In advocating the just, because honest, claims of the Rev. Thomas Harvey to the sympathies of his fellow-men, we only do our duty. He who came to succour and to save mankind, enjoined us to love God, and do as we would be done by; in fact, to act exactly the reverse of what appears to be the practice of the Bishop, for he conceals the fault, if any exist, yet punishes such concealed fault by the most reckless persecution.

The press has denounced this dereliction from the command of the

* The number has since been very greatly increased.

HOLY ONE. Clergymen of the Church of England, too numerous to mention, have testified their abhorrence, yet dread to give their names—alas, what moral serfdom! From one letter, however, we cannot forbear the following extract:—

“The case of Bro. Harvey is very hard, but by no means singular; a similar circumstance occurred a few years ago, and the poor clergyman with his wife and family have been obliged to expatriate themselves, and are teaching the English language somewhere on the continent for a maintenance. Bishops possess great power, and are ‘irresponsible,’ and therefore it is no wonder they sometimes act harshly. Reform is evidently wanted in the church; but although the fabric is in a state of dilapidation and wants extensive repairs, a Bishop is too well provided for to think of allowing it to be touched; lest in attempting to dovetail new members the whole building should tumble about their ears. But this language from an inferior clergyman is little less than treason, and would be termed transgressing against canonical obedience.”

The following letter, a copy of which has, we understand, been addressed to the Grand Master, speaks out in words of power and truth:—

MOST WORSHIPFUL GRAND MASTER,—“The toad converts into poison the same juices, of which the bee makes honey.” Peace maintained by gross flattery, *id est*, falsehood, is not the kind of peace to be recognized by just men or Masons! A man may be a Bishop, and yet be destitute of every Christian feeling. Injustice is not religion; and brotherly love, relief, and truth have, thank heaven, nothing to do with politics.

Religion consists in a profound humility and universal charity. It is clear as the light that the man who persecutes others is himself insincere. If the Bishop would avoid contempt, let him avoid the causes of it!

Masonry in former days partook of the despotism which then existed; but it must progress with the times, and *be* as benevolent and just as it pretends to be, or stand still and be crushed.

“Render unto Cæsar the things which are Cæsar’s;” but if Cæsar attempts to encroach upon, or deprive us of our rights as men and Christians, then we may surely oppose Cæsar, and point him out as a subject deserving public contempt. Fidelity and obedience may with propriety resist tyranny, and not submit to slavery!

The members of the Lodge of Good Fellowship have been forced into the course they have pursued, in order to prove to the Brethren, and the world, that they have not disgraced the Craft by admitting into their Order a worthless clergyman. My principles are my own, my Lord, and when I became a Mason, several years since, under the impression that I was joining a purely benevolent institution, I did *not* entertain the apprehension that I should ever be called upon to sacrifice my integrity or independence of thought.

“Thou shalt love thy neighbour as thyself.” Under this injunction how could the Lodge of Good Fellowship consent to leave Bro. Harvey unassisted, unredressed? Indeed the Lodge had a positive *right* to interfere, and a duty to perform in the case of Bro. Harvey; as in the event of his becoming destitute or in case of his decease, the Lodge would have been in either case called upon to evince their sympathy by supplying monetary assistance.

Besides this, they have *not* condemned the Lord Bishop of London

upon an *ex parte* statement; and if they had, they would only have meted to the Bishop the measure *he* had heaped upon Bro. Harvey, when he refused his licence at Leghorn, and caused him an outlay exceeding 300*l.* upon *anonymous* and *ex parte* statements.

On the contrary, avoiding this example, the Committee read and *re-read* Bro. Harvey's statements with great caution. They studied and *re-studied* the Bishop of London's statement and Bro. Harvey's "refutation," and they arrived at the conclusion, which every unbiassed honest man must come to, having perused the documents, "that Bro. Harvey had sustained grievous oppression at the hands of the Bishop of London." Had the Bishop been connected with the Fraternity, would the Lodge of Good Fellowship on *that* account have stood blameless in the eyes of your Lordship?

It is evident, too evident, that you, Worshipful Grand Master, do not know any thing of the case, but you may be made thoroughly acquainted with it if you will only take the trouble to read Bro. Harvey's "appeal to Lord J. Russell;" and your Lordship must pardon me for reminding you, that you unjustly condemn the Lodge and their Committee for having given an opinion "upon an *ex parte* statement," whilst you acknowledge that you know nothing, and intimate that it is not your intention to know anything, about the subject upon which you deliver your judicial opinion, pronounce judgment, and issue commands!

You declare, my Lord, that the integrity and honour of the Craft is jeopardized by the Lodge of Good Fellowship's proposal to purchase a living to enable Bro. Harvey to provide for his family, instead of waiting for his entire ruin or his death, *when* they would receive your approbation of any generous attempts of theirs to afford relief! Neither reason, nor argument or proofs of error have been adduced; in lieu of which we have received censure and imperative command. What Masonic law have we broken? What landmark have we removed or injured? How have we perilled the honour and integrity of the Craft?

The Lodge has seriously declared that it is not the wish of the Brethren to interfere with any one's views, religious or political. It is even puerile to accuse them of such intention. They think an act of injustice has been perpetrated, and are desirous, from benevolent motives solely, to secure an income to the injured party.

Fifteen hundred letters have been circulated among the Lodges and Chapters of England, and it will say little for the brotherly love, relief, and truth of the Craft if they be not speedily and generously responded to. If they are not, in such a melancholy case, I shall myself indeed begin to encourage my many years of previous misgivings, and fully entertain the opinion that Freemasonry is another form of tyranny, and only "an organized hypocrisy."

" Nil falsi audeat, nil veri non audeat."

With this letter we for the present call off, and leave our readers to ponder on the case, merely reminding them that there is a general or central Committee and a London Committee, and assuring them that by mutual co-operation they may prove their title to the honourable distinction of the rank of "Freemasons," by associating therewith, or still more so by forming local committees, to put down intolerance and maintain the rallying words of "Brotherly love, relief and truth," supported by "wisdom, strength and beauty."

THE FREEMASONS' LEXICON.

(Continued from p. 282.)

Profane. *The word signifies Uninitiated.*—All those who do not belong to the Order are frequently so called. Before a Lodge is held, care must be taken that none but initiated are present, and that the Lodge is carefully tiled. In the Lodge lists, which are frequently open to the public, there are given the addresses to which all letters for the Lodge must be sent, and these are called profane addresses. It would be much more proper to call them "town addresses," for many of the uninitiated translate the word profane as unmannerly or impious.

Proponiren.—Proposing a candidate is a thing which requires the greatest care and attention. Through an improper subject, a whole Lodge—nay, even the whole society—may receive a deep wound. It is customary to allow the W. Masters the privilege of making the propositions, as it is admitted that they must be better acquainted with the necessary qualifications of a candidate than an Apprentice or a Fellow Craft can be. No one dare propose a person with whom he is not intimately acquainted, and whose conduct he has not had an opportunity of observing under different circumstances. A good report is something, but it is not sufficient in large cities. The candidate must be a *Christian*, a true servant or subject of the state, and, if he be a husband and a father, he must be those in the fullest sense of the words. A certain degree of refinement of manners is also necessary, for without this the mechanic would not feel comfortable in our society, and would not be satisfied with Freemasonry. In small towns, the duty of proposing a candidate is much easier than in large ones. There, almost every inhabitant knows the others intimately, is acquainted with his domestic habits, his opinions, and his actions: if a person here enjoys a good character, it is very valuable. In large cities, on the contrary, many men are only acquainted with each other by occasionally meeting in society, and the greatest private sinner may here have a good character. But it requires still more care and circumspection in proposing a traveller, and many Lodges have made it a rule to initiate no one from a place in which a Lodge is held. The person who is about to make a proposition, must have carefully inquired whether the candidate is influenced by the desire of gain or self-interest; for they must not look to the Order as a means of making money, but rather as a means of expending it in charitable objects.

Proscription. *The severest punishment in the Order.*—The Freemason who is found guilty of a crime against the regulations of the Order, or the laws of the land, is solemnly proscribed from the Order, and notice of his proscription is sent to all Lodges, so that he never can gain admission again. After the, for Prussia, so unfortunate period of 1806, there was a W. M. of a Prussian Lodge, a celebrated general, proscribed, because, as commandant of a fortress, he had not done his duty conscientiously to the State.

Protector und Protectorium. *Patron and Patronage.*—Many Lodges honour the head of the government as their Patron without his being a Freemason, and receive from him a public legal decree, or Protectorium, by which they are not only permitted to hold their Lodges, but they are also legally protected. It is likewise frequently the case that the Patron is a member of the Order. In Germany, Frederick the Great was the first monarch who was Patron of the Order in his dominions, at the same time that, as a Brother, he placed himself at the head of it.

Protocol.—At every meeting of a Lodge, the secretary must make out a Protocol, or a minute of the transactions; and he must be able to understand every proposition and lecture which is introduced in the Lodge, and make a minute of it; that, should any dispute arise about them, the minutes may serve to put it right. The spirit or substance of each discourse should be preserved in few words.

Provinzial Logen. Provincial Grand Lodges.—As from London, in and about the year 1740, several Lodges were formed in Germany, so the Grand Lodge in London called some of them Provincial Grand Lodges; and the other Lodges which were held in the province were directed, when they wanted advice or assistance, to apply to the P. G. L. Those P. G. Lodges were also authorised to form new Lodges, and so far they were entitled to the name of Grand or Mother Lodges. But the Grand Lodge in London reserved to itself the power of regulating those P. G. Lodges, and was always in close correspondence with them. In later times, other Grand Lodges have formed P. G. Lodges, at the head of which there is always a P. G. M.

Pyramiden. Pyramids.—In works upon the secret sciences, the pyramids are frequently mentioned, but it is not decided whether in those immense works of ancient architecture any secrets are hid, or whether they were merely built as mausoleums; but they may assuredly be considered as the greatest works of architecture; and according to Herodotus, the Egyptians considered the pyramidal form as emblematical of human life. The broad base represented the commencement, and the running up into a point the end of our existence. There are upwards of forty of these ancient works found in Egypt, and always several of them together. The largest is near Memphis. The account of an ancient author is not improbable, that one hundred thousand men were incessantly at work for twenty years in building this immense pile; its height is calculated to be four hundred and forty-eight feet, and its sides are seven hundred and twenty-eight feet long. If we reflect that a tower, three hundred feet high, is called a very high tower, then we may form some idea of the height of this pyramid. Even the tower of St. Stephen's church at Vienna is not so high, for it is only four hundred and thirty-five feet.

Pythagoras und Pythagoraischez Bund. Pythagoras and Pythagorian Society.—Pythagoras was a philosopher of Samos, who lived five or six hundred years before the birth of Christ, and who was initiated and instructed in the mysteries of the Egyptians at Memphis, where he resided twenty-two years. After his return from Egypt, he founded at first at Samos, but, as he had here so many difficulties to contend with, afterwards at Crotona, his so well-known school. The fame of his travels, his secret knowledge, and his god-like virtue, prepared for him a favourable reception. According to the example of the Egyptian priests, he taught both publicly and privately. His public instructions consisted of discourses in praise of virtue; and a chosen number of his scholars were subjected to a strict course of discipline; and it was only after having submitted for a number of years to this discipline that they were permitted to attend his private instructions; and in this manner arose the Pythagorean Society—an order which probably served the Christian Ascetics of the first century as a model for a similar union, and for a monastic life. These scholars durst wear no other clothes but such as showed the greatest purity and simplicity of manners. In order to exercise them in humility and industry, he subjected them for three whole

years to be mocked and despised by his other scholars, and condemned them to voluntary poverty, they being compelled to give up their fortunes to the general funds. He also compelled them to silence for a period varying from two to three years, according to circumstances. He delivered his doctrines as infallible propositions, hid by a curtain from the view of his hearers, and often by the mouth of one of his under-teachers. It was only those who had patiently passed through the rough path of preparation, and who under the title of Esoterics were admitted to his secret instruction, that were accepted, and then permitted to hear the master's words in his presence. In the inner order, we find traces of different degrees. First, Mathematicians: they cultivated various sciences, as arithmetic, geometry, gnomonik, music, &c. Second, Theoricians: in this degree they were taught by observing the operations of nature and the properties of numbers, lines, and angles—introduced into the innermost sanctuary of the order, where they were taught the nature and attributes of the gods, and the future fate of mankind. The last degree of the inner order appears to have been communicated to those members who, as perfectly educated men, were destined to govern the states of Greece, and to give them laws and constitutions. He who was frightened by the obstacles he had to encounter, and wished to withdraw from the society, could return to the world unhindered; the other scholars commenced his funeral procession, erected a monument to his memory as for the dead, and thought of him no more. On their reception into the inner order, they were subject to very severe trials, viz. burning and cutting the body of the candidate; and he was then bound by oath to keep his sufferings secret. The most impenetrable secrecy, and the best possible understanding, secured all their steps; even the public were, in all probability unaware of their existence. "He says it," was their pass-word. To the members of the Esoteric school, Pythagoras's whole doctrines were laid open unveiled—not as unto the Exoterical or public scholars, under the disguise of signs and symbols. Others were instructed in morality and economy according to their own propensities and capabilities, and then either appointed to regulate the affairs of the society, or sent out to the other states of Greece, to teach and bring into use the fundamental rules of philosophy and good government. The manner of living in the Pythagorean school at Crotona was as follows, viz. :—the brethren, about six hundred in number, lived in one large building, with their wives and families; everything was done with the most perfect regularity. Every morning it was settled what was to be done in the course of the day, and every evening an account was rendered of the day's transactions. They arose before the sun to pay their devotions to it, and then either recited verses from Homer, or some other poet, or had a concert of music, to raise their spirits and fit them for the duties of the day. They then spent several hours in study; after which followed a pause for refreshment, in which they commonly took a solitary walk; before their meals, they went through several gymnastic exercises. The meal consisted principally of bread, honey, and water. The table was frequently covered with the choicest delicacies, but this was only to tame their appetites, for they were always taken away untasted. This society existed about thirty years. Kylon, a rich Crotoner, was expelled from the society. This hurt him so much that, in order to revenge himself, he raised the jealousy of the people against the Pythagoreans, by accusing them of tyrannical and oligarchical opinions, an exclusive zeal for the welfare of the society, and contempt of

all the profane or uninitiated. By these means he so excited the passions of the people in Crotona, that they rose in a mob, fell upon the Pythagoreans, and partly burnt and partly strangled about forty of them. Some of them fled with Pythagoras. Those who had not gone over into Greece assembled themselves at Rhegium, but the unfortunate blow which had fallen upon their brethren made them so timorous, that, although they remained true to their principles and mode of living, they never formed another society, and retired entirely from public affairs. Pythagoras died soon after, and it was not long before the constitutions of the states were entirely destroyed, the traces of which were visible for centuries. The people repented when too late that they had destroyed the most disinterested of their benefactors; and, as a reparation for their injustice, they built public monuments in honour of those they had murdered.

Ramsey, Andre Michael de—Was born at Daire, in Scotland, 1686, and died at St. Germain en Laye 1743. He was for some time tutor to a son of the Pretender, for whom he wrote an imitation of Telemachus, under the title of *Voyage de Cyrus*, 1730, which was translated into German by Claudius, 1780. He afterwards published several very good things, among which was a discourse upon Freemasonry, in which the Order is said to be derived from the Crusades. By this he made himself a name in the history of Freemasonry, although his opinions have long been discarded.

Reception, Aufnahme, Einweihung, Weihe. Reception, Consecration, or Initiation.—This solemn ceremony should never in any Lodge be considered as the most important part of a Freemason's work (although it is always a thing of importance to initiate a new member into the Order), much less should any Lodge when they are preparing the yearly calendar of their work, determine that initiations should take place on certain days. Instruction and charity are the chief works of a Freemason. Initiations are only secondary to these. The day of his initiation must ever be an important epoch to a Freemason, and lead to a serious self-examination. The reflection that in one evening he has become closely united with many thousands of unknown men, is of itself important, even if the initiated should not be able to appreciate the real spirit of the Order. He who offers himself as a candidate for initiation is not, nor can he be immediately, received; it requires four, eight, or twelve weeks to make the necessary inquiries before the balloting can take place. On his initiation the candidate must place himself unreservedly in the hands of the proper officer appointed to conduct him, and submit himself to every proof that is demanded from him, and make no objection to any of the ceremonies he has to go through, but answer every question truly and manfully. When he arrives in the assembly of the Brethren he is asked again, and for the last time, if it is his wish to be initiated. In the moment when he is about to receive the first degree, every freedom is permitted to him either to go forward in the ceremony, or return from whence he came; for we must admit that to enter upon an unknown undertaking is a dangerous thing. He who is in earnest will here prove that he holds it to be unworthy of a man not to complete any undertaking which he has commenced after mature deliberation. If he does so, the assembled Brethren cheerfully and unanimously pronounce him "worthy," and he is made a partaker of the LIGHT. The solemn obligation taken by the candidate, and the sacred and mysterious manner in which the sacred numbers are communicated,

have always been respected by every faithful Brother. After the initiation the candidate is admitted to social banquet among the Brethren.

Rectificiren. Rectifying.—Any one who has been initiated in an irregular Lodge, or a system which is not acknowledged, and then seeks to gain admission into a regular Lodge, must not only submit to the ballot, but also to the ceremony of Rectification, which is very seldom denied, it being generally considered that before his initiation he did not know the difference between a regular and an irregular Lodge.

Redner. Lecturer.—After the W. M. and P. M., the Lecturer has the most important office in the Lodge. He, as well as the two first officers, must be perfectly acquainted with Freemasonry, and not only a man who has received a liberal education, but must also possess the true spirit of oratory. His orations or lectures must produce an impression on the minds of his hearers. At the election of a Lecturer the electors should bear this in mind, and reflect that he has something more to do than merely read the ritual. If the Lecturer has sufficient knowledge to be enabled to teach the Brethren Freemasonry, or the bearing of moral truths upon the science in an agreeable and instructive manner, and not in mere mystical forms, he will be willingly listened to by the Brethren. Some discourses are appropriated to certain seasons, but even these the Lecturer must be able to make interesting, in order that they may not appear as mere repetitions. He who confines himself to these discourses, and the mere reading of the ritual, does not fulfil the duties of his office as he ought.

Reisebrett. Tracing-board.—A jewel which every Master of a Lodge should have always at hand to draw fresh designs upon for the information and instruction of the Brethren.

Raise. Journey.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when travelling the same road.

Religion.—The ancient Lodges only admitted those persons into the Order who acknowledged the divinity of Jesus Christ; thus they were to be Christians either of the English, Catholic, Lutheran, reformed or modern Greek Church. Mahometans, Jews, &c., were excluded, for none of these acknowledged the New Testament as a sacred writing. In modern times, under Napoleon Buonaparte, some of the French Lodges have initiated Jews, but they are not acknowledged by the ancient Lodges to be Freemasons.

Repräsentanten oder Abgeordnete. Representatives or Deputies from one Lodge to another.—They may either be representatives of one Grand Lodge in another, or of a St. John's Lodge in a Grand Lodge. In the last case the Deputy must endeavour to maintain the rights and privileges of the Lodge he represents, and must not allow any resolutions to be passed which may act injuriously to the Lodge he represents, or any other Lodge. We perceive by this that a Deputy should have clear views of the rights and privileges of the Lodge he represents, and of the whole Order, or he cannot do his duty as a Deputy in bringing any propositions he may have to make before the Grand Lodge. He must also be able to transmit a correct account of the transactions of the Grand Lodge to the Lodge from which he is deputed.

Ritterschaft oder Chevalerie. Knighthood or Chivalry.—The origin of those orders is to be sought in the eleventh century, and they are not derived from Arthur, who is said to have founded the Round Table about the year 516. This King Arthur appears to owe his existence entirely to the romances of the middle ages. Prior to and during the eleventh century the strong oppressed the weak. The Frankish and German provinces were overrun with castles and fastnesses, whose owners lived by robbery, and every one called that his own which he could obtain by the sword. Those who wished to preserve their property never durst lay down their arms. Incendiarism and robbery were universal. Neither church, widow, or orphan property was spared; even kings' daughters were ravished. This entire absence of all that is called justice, morality, honour, or virtue, was the cause which called into existence the spirit of knighthood, that spirit which raised amongst the roughest people modesty and morality as virtues, justice and generosity as duties, and protection to the oppressed as the noblest employment. If we view knighthood in this lovely and beneficial form, we are compelled to consider its members as children of that spirit which, in Lessing's opinion, has produced men in all ages who have united to combat the evils which have afflicted the human race, to curb their violent internal dissensions, and keep them within due bounds, and to promote the best interests of mankind, according to the necessities and wants of the age: who, in short, were Freemasons without the name. The origin of the system is to be sought for in France, and the Crusades assisted in forming it. The knights had their own peculiar ceremonies and rules for governing their actions as men and members of the order. They were bound by an oath, and had different degrees, which the youths had to go through before they were invested with the honour of knighthood.

Rosaisches System. Rosa's System.—Rosa was W.M. of a Lodge in Halle, and in the year 1763 he introduced alchymy, theosophy, and cosmosophy into Freemasonry. He maintained that in those things were contained the true secrets of the Order, and for some time he found followers, not merely in Halle, but also in other places. He wished to make it appear that his system was derived from the Knight Templars, but he had mixed it up himself with the other things.

Rosen. Roses.—United red and white roses are a beautiful emblem of innocently shed blood. Roses were also, in the earliest ages, considered a symbol of secrecy; from whence we have the expression *sub rosa* (under the rose), and roses upon the clothing in some systems. Roses also remind us of the union between the branches of the royal family in England in the fifteenth century, whose wars were known as the wars of the Roses.

Rosenkreutzer auch Gold-und Rosenkreutzer neuen Systems genannt. Rosycrucians, called also Gold and Rosycrucians of the modern System.—This society first appeared at the commencement of the seventeenth century, in Holland and England, but gave out that they were forming their new building upon the ruins of a fraternity which had existed about a century before. As early as 1618 there appeared a copious discovery of the collegii and the axioms of the enlightened brotherhood of Christian Rosencross; so that we must doubt that John Rose in the Hague was the founder of the society, as some maintain. It was more probable that it was founded by Valentine Andrea, who probably wished to continue the society which had previously been

founded by Agrippa von Nettesheim. Others maintain that, prior to the year 1470, certain mystical philosophers joined together in a society, and that from this society, in about the before-named year, the ancient Rosycrucians originated. The Rosycrucians wore, in their assemblies, a gold collar, from which was suspended a gold cross and a rose. The Rosycrucians willingly admitted alchemists and mystics into their order; they also endeavoured to draw Freemasons to them, especially such as had got the three first degrees. Every one was obligated to the following duties:—1. So long as he lived to adore the Eternal Almighty Jehovah in spirit and in truth. 2. As much as possible to learn His omnipotence and wisdom from nature. 3. To renounce the vanities of this world. 4. To promote the welfare of the brotherhood as much as lay in his power, to love them, and to support them with advice and assistance under all circumstances; and, finally, to keep the affairs of the society an impenetrable secrecy, as true as God is immortal. The Rosycrucians divided nature into four regions—viz., the warm, cold, dry, and damp. They further said, nature had three commencements, as salt, sulphur, and mercury, by means of which all things were produced, supported, and maintained. The mystics and alchemists thus found here a large and an agreeable field for them to work in, and it is not to be wondered at that many of them suffered themselves to be allured into it. The Freemasons were allured with the hope of being able to do much more good, and to live in closer bonds of fraternity. One class of them, also, adopted the name of Theoretical Brethren, in opposition to Practical Freemasonry. Their principal degrees were as follow:—juniores, theoretici, practici, philosophi, minores, majores, adepti, exempti, magistri, and magi. From the end of the eighteenth century we hear no more of Rosicrucianism in a Freemason's Lodge, and in general we hear little of it in the world.

Rosenorden. Order of the Rose.—This was founded, in 1784, by Franz Radolph von Grossing, for ladies, and as a financial speculation for himself; but his trickery found a very short support. He asserted that his object in the formation of the society was—1st. Improved cultivation and perfection of himself. 2. Education and cultivation of others, especially of the female sex. 3. Benevolence, especially towards widows and orphans. There were two degrees: first, male and female friends; and, second, confidants. The assemblies were called holding the rose. Grossing reported that a Frau von Rosenwald was the foundress, and that he was the secretary of the Order of the Rose, and that all letters were to be addressed to him.

UPON THE ANTIQUITY OF THE ARABIANS, THEIR LANGUAGE
AND LETTERS, AND THE ORIGIN OF THE CHINESE AND
THEIR EMPIRE.

BY MRS. COLONEL HARTLEY.

IN TWO PARTS.—PART II.

THE first inhabitants of Egypt were noted for their justice and piety, and the horror they entertained of shedding human blood, until a fierce Pagan race, called *Hycksoes*, envying their happiness and the richness of their country, broke in upon them like a torrent, destroying all before them, and, taking possession of the happy place of their ancestors, cast the unfortunate inhabitants into slavery, compelling them, upon the pain of death, to worship not only idols, but beasts, and even insects. Terrified by the daily massacres of their people, they fled into the deserts, but the greatest part of them agreed to build ships, or boats, rather than fall into the hands of such monsters, and to try their fortune at sea. Their great Father, Mezzoraim,* had taught them the art of making boats, to cross the branches of the great river Nile, which even before the flood had been extensively acted upon. These people, flying from persecution, originated the Chinese empire, and also the Chinese language. Josephus says, that *Hycksoes*, or *Hyckloes*, was an old Egyptian word, signifying King of Shepherds, or King of Beasts, an appellation given to them by the native Egyptians, as a name of disgrace and contempt. It is certain that this infamous race altered the government of that interesting country, and their conduct seems to corroborate this curious statement. How the early colonists from Egypt arrived in China is a speculative question; ancient writers talk of the lesser sea, which means the straits of Babelmandel. This passage, no doubt, let them into the vast Eastern ocean, and it is likely that the colonists were carried to China, for there are the strongest reasons for believing that the Chinese, notwithstanding their vast distance from Egypt, came originally from that country, about the time of its invasion by the Hycksoes, before adverted to. Whoever compares the account given by the Bishop of Meaux, in the third part of his *Universal History of the lives and manners of the first Egyptians*, with those of the Chinese, will find them agree in many essential points; as 1st, their boasted antiquity; 2nd, their early knowledge of arts and sciences; 3rd, their veneration for learned men, who have the preference before others; 4th, their policy; 5th, their unaccountable superstition for their deceased parents; 6th, their annually visiting the family of their ancestors; 7th, their religious worship, &c. As for the last, it is well known that the first Egyptians worshipped the Sun long before the gods Apis and Anubis were introduced among them by their idolatrous invaders: and the Chinese to this day worship the material heaven, as is seen in the condemnation of the Jesuits by Clement the Eleventh; lastly, the use of the pyramids, which in China as in Egypt had reference to the solar worship, (see the account of them in *Moreri*.) *No om*, or *no on*, signifies in the old Egyptian language the house of the sun. Another affinity exists in their language, for in ancient Egypt the words

* Noah.

are made up from monosyllables, put together like the Chinese, which offers a further reason why the Chinese should be regarded as a colony of the Egyptians.

The patriarch Joseph married the daughter of a priest of On, a word which several learned men say is the same with Heliopolis, or City of the Sun. From Nos comes the Egyptian nomes, or divisions of the country, which the great Bochart, in his *Phaleg*, says is an *Egyptian*, not a *Greek* word, though dynasty is Greek.

Hence came the Nomades, and Numidæ, from their wandering, and frequently changing their habitation or names.

The Eastern tongues are in general extremely deficient in vowels. It is, or rather was, much disputed whether the ancient Orientals used any characters to express them, their languages therefore had an inflexible thickness of sound, extremely different from the vocal harmony of the Greek, which abounds not only in vowels, but in diphthongs. This circumstance denotes the Greek organs of perception as more acute, elegant, and discerning; they felt such faint variations of liquid sounds as escaped the dulness of Asiatic ears, and invented marks to express them.

They distinguished in this manner not only their *articulation*, but their quantity, and afterwards their musical intonation; yet the Chinese language, from modern experience, would baffle the finest Greek ear that ever existed.

So remarked the celebrated Dr. Gillies, who so ably has written upon sound and form.

When the Almighty created the world, he saw that all was very good. The language of Adam, who spontaneously named *every living thing*, even the grass of the field, must have been perfect—it was no doubt the Hebrew tongue, a language which lends to all, and borrows of none.

The vanity of each nation induces them to *pretend* to the most early civilization; but such is the uncertainty of ancient history, that it is difficult to determine to whom the honour is due.

It should seem, however, that the contest may be confined to the Egyptians, Hebrews, Phœnicians, and Cadmeans.

Languages undergo a thousand alterations, as luxury advances. More substantives and qualities are wanting to *express names*, and denote *adjectives* by weight, measure, *number*, &c. The best Grecians at the colleges are not understood by the present Hellenes, or at least but very partially so; the *Lingua-Franca*, has spoiled the pure dialect of Athens. Lord Byron declared the Albanians spoke a language called Romaic, as notoriously corrupt as the *Italian of Naples*; and he continues to observe, Yanina (where next to the Fanal, Greek is purest) although the capital of Ali Pasha's dominions, is not in Albania, but Epirus, and beyond Delvinachi, in Albania Proper, up to Argyvocastro and Gepaleen, worse Greek is spoken than even by the Athenians; and he mentions that as the modern Greek is a powerful auxiliary, not only to the traveller and foreign merchant, but also to the classical scholar, the *old language* is conjectured to be probably more attainable by foreigners than by the modern Greeks themselves. Is not the Hindostan language, or the Moorish Arabic at Madras disused, by the native people, for a vile one called the Malabar, almost too gross a language to take the trouble of learning? Again, we find in India the invincible Usun Chasan, or as the true reading is, Uyen Hasan (that is, Hasan the tall in Turkish, Hasan al Tawil in Arabic), was the sixth greatest prince of that Turco-

man family, which is distinguished by the name of Ak Koyunli, that is, Turcomans of the white sheep, as another clan was styled Karah Koyunli, that is, Turcomen of the black sheep, these emblems being borne on their respective standards. These tribes were governed by great princes; in process of time one state swallowed up the other. What, however, makes this branch of history the more worthy of notice is, that under the wing of this Turkish, or Turcoman house, first arose, and on its ruins was founded a far more celebrated state, that of the Persian Sophies. Still the Turkish and Persian languages are totally different, though both are dialects originating from the Arabian.

That great Arabian intercourse must have taken place with India there can be little doubt; for *Cabul*, where such disastrous tragedies have so recently occurred, was well known to them, and in all ages it seems to have been despised for its situation. The lots of the twelve tribes must have extended beyond all calculation, for this city became the lot of Asher, as is fully expressed in the nineteenth chapter of Joshua in the twenty-ninth verse, and this portion of Oriental ground King Solomon once offered to Hiram, King of Tyre, who named it *Cabul*, to express his displeasure at the present, for that Hebrew word implies "dirty," "displeasing."

Thus the Arabians diffused themselves over a great part of the world. We read of Jason, whose finest ship was *Argo*, and built by him to fetch the golden fleece from Colchis. Losing sight of fable, the first notice of shipping was undoubtedly taken from the ark; and it must be remembered, that the first Arabian Egyptian colonies were not the idolators of a later period, who were very secondary to the former tribe, they (the former) having had the honour of teaching the Grecians, as can readily be proved.

The Sidonians, whom Bochart proves to be the descendants of Canaan, used shipping, as he also asserts, before the children of Israel departed out of Egypt.

The Chinese, who certainly descended from the first Egyptians, and are great traders at home, possess the like pride and contempt of other people, saying that all other nations have but one eye, whereas nature has given them two; signifying, thereby, how much wiser they think themselves than other men.

Like the Hebrews, the ancient Egyptians revered the word *AL*, or perhaps *EL*, which, with them means very grand, or high: *Al Cair* for Grand Cairo; *alchymay*, for the highest chemistry, &c.

The earliest inhabitants of Egypt had a hatred of idolatry, as well as the earliest Chinese, but their rites made them appear idolatrous in effect. The modern Chinese have degenerated in consequence of their conquest by the Tartars, for they worship the material heavens, and pay superstitious rites to their deceased ancestors. The Canaanean, or Phœnician language, was one. The Chinese had a great many significations for the same word, either from the plain simplicity or poverty of the ancient languages, or, more probably, from an affected mysteriousness in all they did, clothing every thing in fable. *Josephus* against *Apian*, distinguishes two languages of the ancient Egyptians, the one sacred, the other common. Their sacred language was full of mysteries, perhaps like the *Cabala* of the Jews.

It would take the writer too much paper, and cause this essay to exceed the prescribed bounds, to explain geologically why *Egypt* has, in many spots, lost its original fertility, and become converted into vast

deserts of sand, which assuredly, unless cultivated, must increase; *once the Roman granary*, it has become much deteriorated from natural causes, which are easily explained.

Mr. Thomas Keith has so admirably put forward, in his preface, the history of arithmetic, derived from Arabia, that it would prove a twice-told tale either to describe that branch of science, or rival him by so doing. I shall content myself with expressing an opinion that the Chaldeans and Egyptians were the first astronomers in the world. They called the chief astronomer a priest of the sun, and there was one in the patriarch Joseph's time, for the nation's salvation depended not only in the periodical overflow of the river Ægyptus, now called Nile, but in a knowledge of astronomy. In travelling, although they know the use of the compass, yet experimental philosophy tells us that the needle is of little use in navigation, when under the line, but lies fluctuating, without turning to any point of itself; because, as some suppose, the current of the magnetic effluvia, flying from pole to pole, has there its longest axis, as the diameter of the equator is longer than the axis of the world. But whether the same effect is produced on the needle by land, as is the case at sea, we must have more certain experiments to know, though it is probable it may.

The ancients crossed the desert in certain latitudes with it, and could count the variations, when it was not too much influenced by heat, and thereby observe how far the dromedaries proceeded in an hour, or any other space of time. Their course was generally due west when they set off from Egypt, to journey towards the worst portion of the sands; and if the travellers declined to the north, or the south, they knew how many miles they had advanced in so many hours, and could compute how much the declination took off from east to west. And though we cannot tell (say the ancients) to a demonstrative exactness, we can answer pretty nearly; for the elevation of the pole, or the height of the sun, shows us how far we decline to the north or south, but we have no certain rule for the east or west, when journeying on the sands.

The celebrated Bochart proves that the Phœnicians, or Carthaginians, were Canaanians, and St. Austin (in his city of God) says that the ancient country people about Hippo, in Africa, who are the ancient Carthaginians, if asked who they were, would answer, we are originally Canaani, or Canaanians.

Joshua dispersed them out of Canaan, and invaded the greatest part of the countries round about them. Bochart in Canaan proves almost demonstrably that they dispersed themselves over all the islands and seaports of Europe, Asia, and Africa, and in his preface he quotes a most curious passage out of Procopious de bello Vandelico of a pillar that was found in Africa, with a Phœnician or Canaanian inscription, which signifies in Greek

ΗΜΕΙΣ ΕΜΕΝ ΟΙ ΦΕΥΓΟΝΤΕΣ ΑΠΟ ΠΡΩΣΟΠΟΥ
ΙΗΣΟΥ ΤΟΥ ΔΗΣΤΟΥ ΥΙΟΥ ΝΑΥΗ.

“We are those who fled from the face of Jesus, or Joshua, the robber, the son of Nava.”

Eusebius in Chronico has much the same.

END OF PART II.

SISTER FURNELL.

TO THE EDITOR.

As a constant reader of your admirable periodical, and as *reporting* has become a Grand Lodge fashion, I venture on giving you a faint sketch of the most magnificent Masonic scene I ever witnessed, though an Old-un, who has enjoyed its privileges on many a distant shore and foreign land. It was my luck, and I bless my stars for that same, to be qualified to form one of a numerous party invited by Bro. Furnell on the last quarterly meeting of the Prov. Grand Lodge of North Munster; and, after a day passed in good work, we adjourned to his hospitable mansion, where, heaven bless our esteemed and respected Sister Furnell, a reception awaited us which it is vain to attempt a description of; for when the gong told "high twelve," summoning us from a saloon replete with all the emblems of the Order, the P. G. Marshal telling off the procession in due order, we proceeded to the hall of banquet, the bugle sounding an appropriate march, where a blaze of light and splendour almost dazzled us. Each Lodge readily took its place, identified by small banners of blue and gold of their several numbers. The P. G. Chaplain invoked a benediction, and a feast commenced. At length our noble host claimed a bumper in honour of our Queen, when the bugle notes, succeeded by those of Bro. Mackey, W.M. of No. 4 (and the best private singer in the kingdom), who gave the national anthem, dispelled my dream of temperance, so that I filled to the sky-light for our young prince and the royal house. Then "Rule Britannia" so soothed my scruples, that no man could exceed me in doing full honours to the Grand Masters of Great Britain in succession, as well as to the Grand Orient of France, a prime favourite with our host. The health of Bro. Furnell, the host, was given, and received with enthusiastic applause, and whose reply was fully equal to the grand salute. Next we testified our love and respect for the gallant Colonel Sir Michael Craigh, and other Masonic worthies; but the toast of the evening was that of our Sister Furnell, whose considerate kindness, true-hearted sincerity, and undeviating devotion to her husband's Masonic pursuits, give her high rank in our estimation; and gracefully do we find this generous lady emulating the noble conduct of her countrywoman, the lady Mason, the Hon. Mrs. Aldworth, to the memory of whom, and to the peace and happiness of Sister Furnell, we breathe a prayerful aspiration.

AN OLD K. T. FROM A DISTANT SHORE.

DR. ASHE.

THIS Rev. Brother dedicated his manual to H. R. H. the Duke of Sussex, and he addressed the fraternity generally in prefatory remarks. He also issued a printed circular address to the Duke of Leinster and the Masters and Brethren of the Lodges of Dublin and Ireland in general, observing, "that it was in Dublin that the light of Masonry arose on the author—in Dublin he perfected his Masonic studies. The retrospect of that happy period when the thought was pleasant, and the smiles of friendship were full of encouragement, is even at this moment delightful, although the day of youth is gone down. But whilst that

youthful day is done, it seems, even in its setting, to supply a twilight brightness and gladness in the serene and satisfactory reflection it affords, in some sort like the deliciousness of the autumnal night-time in the Bay of Naples, or some charming region of Asia the Less. Innocent and useful pleasures which are past carry forward a bright charm to fling a circle of delight about their remembrance to the last—an enchanting beam of illusion, if it ought to be so entitled, that accompanies the living impressions of interest and enjoyment to the gates of the grave." Thus he wrote.

The Doctor was frequently a successful pleader from the pulpit in aid of the Female Orphan Home, for daughters of Masons dying in exigent circumstances.

He thus apostrophises the Duke of Leinster:—"The son of a good and great Brother, to whom the author was well known. It is an era auspicious in Masonry in Ireland; the immediate Grand Master will throw additional lustre upon the Order in his native country. His own ingenuous heart will urge him to excel in his high station; and the body in general, in the warmth of their fine and faithful feelings for the cause of Freemasonry, will be more and more interested to copy his example, and to let their honourable and valuable light shine."

Dr. Ashe was prophetic. His Grace of Leinster has done his duty; and had he been properly seconded by those with whom he has, by circumstances, been associated, Freemasonry in Ireland would have presented a glorious rivalry with the sister Grand Lodge of England. But His Grace has had not only to carry it, Sinbad-like, on his shoulders, but has had to contend with unmasonic cliqueism, that impedes those operations which his own honesty of purpose would carry out.

The body of Masons have, to use Dr. Ashe's expression, "warm and fine feelings for the cause of Freemasonry." But arms and legs are too much for body and mind; the one catch up the *spoliu opima*, and the other enable them to run away with good intentions. The duke, in his kindness, does not like to interfere too much. However, time will yet come to his aid; and let us hope that when by-gones may be quoted, they will be dealt with better grace than is permitted us at present.

THE GRAND LODGE OF ENGLAND, AND THE REPRESENTATIVE SYSTEM.

(Continued from page 294.)

"If any part of the representative body be not chosen by the people, that part vitiate and corrupts the whole; if there be a defect in the representation of the people, that power, which alone is equal to the making of the laws in this country is not complete, and the acts under that circumstance are not the acts of a pure and entire legislature."—JUNIUS, Letter xxxvii.

As the object of these letters is not to find fault, but to shew how to carry into practice a doctrine not acted upon at present, it will be as well, firstly, to see that what appears to be the theory is so in reality. On investigation, therefore, it will be found that the governing body of the Masons in England is an assemblage of the Masters, Past Masters, and Wardens of all the private Lodges holding warrants, duly issued from the Grand Secretary's office, under the command and signature of

the Grand Master of England for the time being, he having been elected to that high office by a majority of votes of the assembled members of the fraternity ; and such election having been confirmed at a subsequent meeting of the Grand Lodge, the Grand Master is placed in the chair as president or head of the meetings, and of the Brethren at large. This assembly has the sole power of making laws and regulations for the government of the Craft, and of altering, abrogating, or repealing them, &c. (see Book of Constitutions, page 23, clause 14.) On looking at my former letter, it will be seen that the laws have been made to give the management of the affairs of the Craft into the hands of the members of the Craft themselves. Thus far I have confined myself entirely to the authorized copy of the laws published by order of the proper authorities. I presume that enough has been said to show that the Masonic fraternity is to be ruled by a constitutional or representative government, and none other, with a head chosen by themselves ; and such representatives are selected by the votes of their respective Lodges ; very subscribing member to which, of whatever degree, having the elective franchise ; it is incumbent upon every such member to attend and vote ; and that it is of the greatest importance that he should do so, is proved by the duty he is called upon to exercise, for not only is the representative whom he elects the guardian of his interest, but he becomes the guardian of the interests of the whole fraternity, and legislates not only for his Lodge or province, but for the Craft at large, in virtue of his place in Grand Lodge. By another book, published by command of the Most Worshipful Grand Master, and under the sanction of the United Grand Lodge of England, it will be seen that the ramifications of the Craft are so extensive and distant as to make compliance with the law impossible, and that a large portion, in fact a great majority of the Lodges, become disfranchised from the impossibility of acting up to the regulations. At page 73 of the "Freemasons' Calendar and Pocket-book for 1847," is a list of Lodges under the Grand Lodge of England, and subject to the laws above quoted ; the analysis is given at the conclusion of my last letter, and shows that but one hundred and ten Lodges, out of seven hundred and eighty, legislate ; how far *all* the Lodges have a voice in the making of their own laws, their own taxation, or in their own government, will at once be seen ; but the disfranchisement or impossibility to act up to the law is not desired by any individual or party, is not deemed necessary or desirable by those in possession of the privilege ; nor is it supposed to be advantageous—it is purely the effect of accidental circumstances, from the formation of laws convenient, proper and effective at the time in which they were made, and which have not been altered to accord with the altered circumstances of Freemasonry, and the extension of the Lodges and localities of the fraternity. Such alterations must, however, be made in Freemasonry in accordance with the landmarks of the Order, which in this as in all other cases must be kept holy and inviolate, but must from time to time be brought under the consideration of the entire body, as well as under the notice of the Grand Lodge. How this is to be effected, except by circular to every Lodge, I know not ; the expense and trouble of which I do not feel disposed to incur, nor do I consider that it is the province of any individual to take that responsibility upon himself ; the *F. Q. R.* seems therefore the shortest, readiest, and most public way of drawing attention to the various topics requiring investigation by the fraternity, and eliciting an opinion before it is mooted in Grand Lodge,

in precisely the same way as the public press and newspapers of the country draw the attention of the public, and of our legislators, to such amendments in our public laws as from time to time require revision, so as to make the laws of the land consonant with the times. In taking a short review of the origin of the present laws of Freemasonry, it will be found indisputably authenticated, particularly by the Book of Constitutions of the year 1738, that it was subsequent to the year 1700 that non-operative Masons were for the first time admitted into the society, and that in the year 1717 the first *assembling* of a Grand Lodge took place, consisting of the members of *four* Lodges, all of which met in London, and were all the Lodges then in existence in the south of England. The oldest Master Mason was there, and then voted into the chair, and a resolution to meet every quarter was carried. It was also arranged "that the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain Lodges or assemblies of Masons, convened in certain places, and that every Lodge being hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant no Lodge should be hereafter deemed regular or constitutional." In consequence of this regulation several new Lodges were soon after convened in *different parts of London and its environs*, and the Masters and Wardens of *these* Lodges were *commanded* to attend the meetings of the Grand Lodge, make a report of their proceedings, and transmit to the Grand Master a copy of any bye-laws they might form for their own government. Here then is the germ of the representative system, excellent in itself, and well arranged for the time and purpose it was intended to serve, but wholly inadequate to the subsequent extent of the fraternity, which has become spread over the habitable globe, while the laws have not been equally extended to suit the alteration in the state of the society. That such alteration is required, will be seen by the words of the constitution of the society itself, "that the affairs of the society are *governed* by a general representation of *all private* Lodges on record;" and yet the three hundred and eighty-seven Provincial Lodges are unrepresented, the seventy-eight Canadian Lodges are unrepresented, the fifty-six East Indian Lodges are unrepresented, the thirty-one West Indian Lodges are unrepresented," &c. &c. It is not necessary to swell this list of Lodges, which *are not*, and in very many instances by the present arrangement *cannot*, be represented. The provinces can (it must be admitted) send one or more of the members of each Lodge to attend the meetings of the Quarterly Communications, or the especial Grand Lodges, but the possibility of a country Lodge doing so is somewhat lessened by the time and expense attendant upon such proceeding; this is so evident, that it would be mere waste of time to enlarge upon it; but while they have the right, the power, and the inclination—the means, and the individual to send, may be entirely wanting; but they ought not to be deprived of their share of the honour or of the disgrace of legislating upon the matters that come before the assembled representatives, many of which may seriously interfere with their interests and privileges, and yet of such legislating they would know nothing until promulgated to them as laws that are in force. Need instances of recent occurrence be adduced to show that this may take place, or have taken place?—certainly not; every country Mason knows the fact, and waits

only for the improvement of the law ; but while the power exists in the provinces, although so difficult of performance, what shall we say of Lodges situated beyond a railroad distance ? in their case the law must become a dead letter. Surely they are not expected to send a representative who must be the Master, subscribing Past Master, or Warden of the Lodge ! These officers are always to be found in the immediate vicinity of where the Lodge exists, yet Lodges in Canada or India are supposed to be the governing body, and have as much right to vote and give opinions in Freemasons' Hall as any Lodge that meets in Great Queen Street, London. But they cannot send every three months from Hong Kong, nor from St. Thomas's, nor from Bengal, nor from Canada, Africa, nor from anywhere else where our Lodges are situated ; yet they have a right, a desire, and a command to attend, and the Masonic body has an equal right to demand that they should attend, that their opinions may be ascertained, their views considered, their interests consulted, and their wishes known before any laws (by which they are to be bound) should be enforced. The disadvantages are so evident that it would be better perhaps to enter at once on the remedy than to point out the extent of the grievance.

FREEMASONRY AND MAYORALTY.

THE quarterly meeting of the town council of Southampton took place (Nov. 9), to elect the mayor and municipal officers, and on other business. There was a large attendance, and the retiring mayor, Wm. Jas. Le Feuvre, Esq., opened the business of the day ; and called upon some member of the council to propose a gentleman for the office of mayor for the ensuing year ; whereupon Mr. John T. Tucker proposed that Mr. Daniel Brooks, of Richmond Lodge, be elected to that honourable office ; in doing which he took occasion to speak in terms of high approbation of Mr. Brooks—of his having been twelve years a member of the council, active and useful in all its important duties, and especially referred to the circumstance of no councillor for the populous ward of St. Mary ever having been preferred to that office, although Mr. Brooks had been repeatedly proposed, and as often rejected by a tyrant majority—a majority that, he rejoiced to say, had now become insignificant. He also charged the late majority with not only requiring a political, but a Masonic character in their officers, and said, that to be a Freemason had hitherto been almost essential to hold an office of honour in that corporation. He had found that out of twenty-nine mayors, or other of the more distinguished officers, elected since the passing of the municipal bill, twenty-three of them were Freemasons. Mr. Tucker said he had nothing to say disrespectful of that body, but he supposed the members assembled as a secret society, and therein settled the municipal affairs of the town. Mr. Tucker concluded by proposing Mr. D. Brooks—(applause).

Mr. RICHARD ANDREWS seconded the proposition, and spoke in strong eulogy of the honourable name and business character of Mr. Brooks.

Mr. STEBBING said it could not be denied that a great change had occurred in the constituent character of the corporation ; so much so,

that as soon as the new aldermen were presently elected, the majority of the last twelve years would become the minority. It had therefore become a grave question with the existing majority what course should be adopted; and although, by whipping up a good attendance, they could elect the mayor and sheriff, yet they felt that the more handsome and gentlemanly course would be, to let the majority that would presently exist, have officers of their own selection to carry out their views of business in the ensuing year; and having come to that decision on Friday last, they had thought it right to intimate such their intention to their opponents; and therewith that the conservative party in the council did not contemplate offering a political or factious opposition, but were prepared to give a generous support to the new mayor and council in all measures, where conducive to the interests of the town. He congratulated Mr. Brooks on the prospect of an unanimous election, which unanimity was most important in the high office he would shortly fill, and he (Mr. Stebbing) and his friends, would have much pleasure in giving him a fair and friendly support—(cheers)—gratified the more that the gentleman brought forward possessed so many qualifications for the office.

Mr. Alderman LOBB (one of the members of the council, who had thrice filled the office of mayor) gave an eloquent and spirited defence of the Masonic body; and said, that no such subjects as political or municipal matters could by possibility be discussed in a Mason's Lodge; and, moreover, that nothing of the kind had ever occurred in Southampton. He felt it was a matter of gratification to him as a Mason, to hear that so large a number of civic officers were or had been Freemasons, and if so, they might rely on it the public interests had not suffered. He knew full well that the principles of Masonry would ever keep a public man in the path of duty; and the advice and friendship of his brother members would at all times stimulate him to good deeds. He could but insufficiently explain the advantages of Masonry to Mr. Tucker, who had not yet seen the light, but could assure him, that a participation in the secrets of Masonry would never make him a less useful member of society, nor render a corporate officer unworthy of his high position. Mr. Lobb concluded by stating that he should offer no opposition to the very respectable gentleman who had been proposed as mayor of the borough.

Other gentlemen having addressed the council in a similar spirit, and no other candidate being proposed, Mr. Brooks was declared duly elected, and was immediately sworn into office.

[We offer no comment on the above. It is, however, gratifying to observe, that out of twenty-nine mayoralty chairs, no less than twenty-three are filled by Masons. Brothers Stebbing and Lobb had an opportunity of defending the Order of Freemasonry, which they did not neglect, and probably set Mr. Tucker right in a case of doubt.]

ROMISH PRIESTS v. FREEMASONRY.

York Hotel.—The W. Masters of 51, 837, 989, presiding. W. Patrickson, Secretary.

The circumstances of the death and burial of the late lamented Bro. Thomas Mulhern having been considered—

“That he was for many years a zealous member of Lodge 51.”

“That he was a zealous member of the Church of Rome, and treasurer to the Roman Catholic chapel and some Roman Catholic charities, and in every respect was considered as one of the most attached and intelligent lay assistants of the Roman Catholic Clergy of this Union.”

“That he had a severe attack of apoplexy a few days before his death, when his wife immediately sent for the parish priest, the Rev. M. Dunleavy, to administer the rites of the Church to him; but the reverend gentleman refused to do so, as the deceased Brother was a Mason, and had declined shewing any disposition to forsake that society, and THAT HIS HANDS WERE THEREFORE CLOSED AGAINST HIM.”

“That our deceased Brother was attended to the grave by several Masonic Lodges in this town, at the desire of his friends and family; but as no Roman Catholic Clergyman attended to perform the funeral service, although the Roman Catholic Bishop and Priests had been entreated to do so, his body was committed to the earth without these religious ceremonies; the withholding of which was calculated to stigmatise the character of our deceased Brother, and to outrage the feelings of his surviving relatives.”

“That our Institution knows no religious or political distinctions.”

“That it embraces within its bosom religionists of all denominations, and that, by introducing members of every creed into a society, where they are united truly in the bonds of love and brotherly affection, renders it peculiarly qualified to soften down those asperities which crafty and interested individuals have so successfully created.”

“That we deprecate every attempt made to disunite the members of the several religious communities, which the terror of the example set, in the instance of our departed Brother Mulhern, is so powerfully calculated to effect. * * *”

The Masters of Lodges were formed into a Committee of co-operation to sustain the best interests of the Craft; and it was ordered that the resolutions be published in the “*Dublin Evening Mail*,” “*Sligo Journal*,” and “*Western Luminary*.”

Signed by Order. WILLIAM PATRICKSON, Secretary.

Sligo, 21st February, 1828.

AN IRISH MASONIC DOCUMENT.

(Circular.)

Dublin, ———. (Mem. undated.)*

DEAR SIR AND BROTHER,—The Grand Lodge of Ireland having appointed a committee “to enquire into the state of the Order of Freemasonry in this country, and to report its opinion as to the best means of improving the same,” I am instructed, as Secretary, to request your

* Can any Brother supply the date?

most zealous co-operation, and that of your intelligent Masonic friends, on this occasion, by disseminating as widely as possible the object of this enquiry, and endeavouring to procure answers as speedily as possible to the following queries, or any of them, together with any other matter relative to the state of the Order, or its improvements, which your judgment may suggest. Your answer, transmitted to No. 33, Dame-street, will oblige, dear Sir and Brother, yours truly,

EDWARD TRIM, Secretary.

QUERIES.

1. What Lodges meet in your neighbourhood?
2. What is the charge of admission and contribution?
3. What is the mode of ballot, and what notice requisite before the ballot can take place?
4. What is the strength of each Lodge?
5. What their periods of meeting?
6. How many members usually attend?
7. Of what description of persons do the Lodges usually consist?
8. What Lodges are most respectable?
9. Is the Order improving or declining?
10. If declining, to what cause do you attribute its decay?
11. What is the prevailing opinion among persons not of the Order respecting Masonry?
12. Is Masonry reputable or disreputable in your neighbourhood?
13. What measures would you recommend for improving the state of the Order? *

ROMAN CATHOLIC INTOLERANCE TO THE
DYING AND THE DEAD.

TO THE EDITOR.

RESPECTED SIR AND BROTHER,—In the *Nieuve Rotterdamsche Courant*, of the 16th of September, I found the following account; and as fidelity to the Craft, and the respect paid by the world to a departed Brother are pleasant subjects for the Brethren to reflect upon, I have translated it, and if you find it worthy of a place in your truly valuable work, you are welcome to it:—

“We read in the *Courrier du Grand Duché de Luxembourg*—Mr. Motus, director of the Luxembourg Company’s Iron Works, died of a fever on the 7th instant, and the last consolations of religion were denied to him upon his death-bed. This event occurred in the following manner:—

“Mr. Motus was travelling upon business when he was suddenly seized with an illness, in Mersch, which took him to his grave. The pastor of the place visited him, but refused to administer the sacrament unto him unless he would abjure Freemasonry, of which society he was a member. Mr. Motus answered, that Freemasonry was an institution which contained nothing contrary to true religion, and that to abjure it would be to do a foolish thing to which he could not consent. A few days after, the son of the sick man, who found his father in a hopeless condition, sent a message to the pastor begging him to suffer the sacrament to be administered to his father, which the

* This paper is from the Collection of “Cuttings from the Globe.”

minister again refused. Mr. Motus died, and the following day his corpse was carried from Mersch to Fischbach, his late residence. The pastor of the place declared that he would not allow the corpse to be buried in any other place than that where the unbaptized children were buried, to which the burgomaster of Fischbach replied that he would cause the grave to be dug where he thought good; and he was, in fact, buried alongside of his daughter, according to his last request on his death-bed. On Thursday, 9th instant, a number of the friends of Mr. Motus, from Luxembourg, Larochette, and the neighbouring places, assembled together to pay the last token of respect to the memory of a man who was loved and respected by all who knew him, among whom was the burgomaster of Larochette, accompanied by a band of music. About three o'clock, the tolling of the castle bells announced that the funeral procession would commence. The band went first, playing solemn music, followed by the corpse, covered with a pall, and preceded by a crucifix sent by the city of Luxembourg. The relations, and a number of friends of the deceased, with nearly the whole of the inhabitants of the place, closed the train. The body was borne by the workmen of the iron-works, and by them lowered into the grave, after which Mr. Barreau, at the request of the relations and friends of Mr. Motus, delivered a most impressive funeral address."

As it is almost impossible to translate these things literally, I beg to state that I have strictly confined myself to the meaning of the paragraph and to the words which the writer would have used had he been writing in English—viz., number of musicians, band of music (playing sacred music being understood in Dutch).

I am, Sir, yours most respectfully and fraternally.

GEORGE WATSON.

Rotterdam, Sept. 16, 1847.

WHAT IS A COMPLIMENT?

TO THE EDITOR.

DEAR BROTHER,—Please to say what you call a compliment. When Dr. Crucefix said it was a compliment to the *F. Q. R.* that a reporter was to be appointed, "save my ears from such compliments," said Bro. Humfrey. It is a compliment (said a Brother to me the other day) to the Grand Secretary and his clerks that a reporter is appointed, because otherwise they must have done the work and got no more pay. Now, Mr. or Mrs. Editor, what is a compliment? I always fancied the Grand Secretary and his first clerk, and the first clerk's first clerk, attended to take notes of the proceedings, such as all other secretaries do at meetings of the bodies to which they are attached; but our staff are either stupid or incompetent, and therefore another person is nominated to do what should be their duty, at all events for an extra twenty guineas a-year. I will be bound to say our Grand Secretary's office could have produced one or two persons to have done the work; is it not almost an offence to them to have to go out of doors to spend our twenty guineas, to find some one able to take notes for such a document as the Grand Lodge report of the proceedings? If that is a compliment, what is a tacit insult? If, as is said, the Grand Secretary, under the rose, reports for the *F. Q. R.*, I am sure he is able to do the other. Is it fair to ask, what he gets for his reports beyond the allowance of "more kicks than halfpence?" Please give me an answer, as I am easy—

"ANIMO ESSE OFFENSO."

[We present compliments to our correspondent, and preferring kicks to ha'pence, do not exactly like to attempt to explain what is not to be explained; neither do we feel called on to say what we really pay the Grand Secretary, or his legion of clerks, for their services to the *F. Q. R.*, or for writing or reporting for us. Compliments pass now and then between us, *e. g.*, in 1835 the Grand Secretary publicly announced that the *F. Q. R.* would not exist for twelve months; this compliment was paid us upwards of twelve years ago. In compliment to us, Masonry has increased in number and respectability, the number of its charities has been doubled, the staff has been increased, Lodges have multiplied—in fact, all that is good in the Order has been verily done *purely out of compliment to us*; and further this deponent sayeth not on the subject of compliment; Mrs. Grundy should be asked the question—her late address was “Sumatra,” but we hear she has evaporated for a time to her lodgings in the “moon.”]

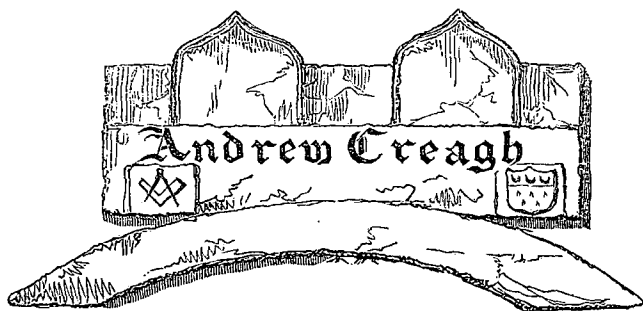
MASONIC SEPULCHRE.

TO THE EDITOR.

Our distinguished townsman and Brother, the gallant Colonel Sir Michael Creagh, during a late visit to this city, in a ramble (reviving the reminiscences of boyhood), discovered amidst the tombs of his ancestors, in St. Munchin's churchyard (one of our oldest cemeteries, beautifully situated on the Shannon, at the north-east angle of Thomond bridge), the remains of a very old sepulchre, having the name Andrew Creagh in raised old English characters, with the square and compass, and the Creagh arms thereon; it is most perfect and in bold relief, putting to shame the surrounding sculpture of the present age; though it is to be deplored that the mausoleum, which must have been of corresponding magnificence, should have perished amidst the din of warfare, for which the site is famed. There is every reason to believe this to have been erected after 1605, when Andrew Creagh was mayor of this city.* I send you a rude sketch; but having no pretensions to be an artist, you will excuse, yours,

LLENRUF LEAHCIM.

Limerick, Nov. 11, 1847.



The characters, about three inches in size, and prominently forward, can be easily deciphered at fifty yards distance.

* The office of mayor was thirty-three times filled by a Creagh.

TO BRO. GIBBINS.

DEAR SIR AND MUCH-ADMIRED BROTHER,—Although I am unseen by thee, thou art ever present to me, in this my Elysium, and, it may be, thy future abode. Our late Bro. Cervantes has made several memorable remarks on circumstances in general; the following is not among the least apposite to a particular moment in the eventful Grand Lodge of England, held on the 1st instant, whereat, although the bodies of the Grand Lodge below were not present, their spirits were! But to the point; vide Chapter 2, Part 1, Book 3, of the Life and Exploits of DON QUIXOTE. The wench *loquitur* :—

“ ‘How is this Cavalier called?’ quoth the Asturian Maritornes. ‘Don Quixote de la Mancha,’ answered Sancho Pança. ‘He is a knight-errant, and one of the best and most valiant that has been seen this long time in the world.’ ‘What is a knight-errant?’ replied the wench. ‘Are you such a novice that you do not know?’ answered Sancho Pança. ‘Then learn, sister of mine, that a knight-errant is a thing that, in two words, is seen cudgelled and an emperor; to-day is the most unfortunate creature in the world, and to-morrow will have two or three crowns of kingdoms to give to his squire.’ ‘How comes it then to pass, that you being squire to this so worthy a gentleman,’ said the hostess, ‘have not yet, as it seems, got so much as an earldom?’ ”

Cervantes and myself have agreed to call thy attention, O Gibbins! to the above.

THE SHADE OF PETER GILKES.

From below, as near the banks as possible
on the other side the Styx.

 TO THE EDITOR.

Canton, Sept. 4, 1847.

DEAR SIR AND BROTHER,—If the Craft thrives in foreign Lodges, it surely is not owing to any fostering care or attention to their wants which they receive from the officials in Great Queen Street. I have been sojourning during a quarter of a century in India, and other parts of the far East, and have had numerous opportunities of observing the difficulties which Lodges here labour under to maintain their existence, and to survive the apathy and unconcern with which their wants and requisitions are invariably treated by the Grand Lodge Officers to whom the management of its foreign affairs is entrusted. Their neglect and inattention to every thing but the receipt of remittances, is proverbial. The excellent Bro. Alexander Grant, of Londonderry, whose long residence in India, and zeal and ability in advocating the cause and interests of its Lodges, have rendered him the honour and polar-star of the Asiatic Craft, will, I hope, be stimulated by this exposure and appeal to take up the cause of the neglected Lodges of this quarter of the world; and should he once be induced to do so, I have no doubt that his able support and advocacy will meet with that success, in affording relief and consolation to his suffering Brethren in the East, which has distinguished all his varied and numerous efforts for the advancement and improvement of Masonry throughout his eminent career, both in this as well as in his native country.

Bro. Grant, like myself, belongs to the military service of the Honourable Company, and he has had many opportunities of judging of the

wants of the Lodges in this country ; but as he has been mainly, if not altogether, connected with the Lodges in Calcutta, where, thanks to his zeal and services, a Provincial Grand Lodge has been established, he is perhaps not so acutely aware of the difficulties and neglect those Lodges labour under which do not enjoy that advantage. I will mention a few instances that have come under my own personal knowledge, and let him and you judge if it be any wonder that the Craft in foreign parts be in a decayed and declining state. The only thing to be surprised at is that it exists at all, and it can only be said that it possesses, within itself, a vital and immortal principle, which enables it to flourish, though it is deprived of that health and vigour which it would doubtless attain unto, were it cherished, as it certainly ought to be, by its professed guardians and sustainers. I can vouch for the following instances of the gross neglect of the Officers of the Grand Lodge to whom the foreign correspondence and the management of the affairs of foreign Lodges are entrusted, and the destructive consequences which must follow such disregard of our wants and appeals, will be evident to every one who is interested in the welfare of his Brethren in foreign parts.

I have known a Lodge expel a Mason for public violation of its by-laws and the constitutions of the Order, and for conduct otherwise so reprehensible, as a man and a Mason, that a due regard for the character and reputation of the Craft rendered it indispensable he should be excluded from any further participation in its privileges ; and though the case was fully brought to the notice of the Grand Lodge, and the attention of the Grand Secretary *repeatedly* called to it, no answer was ever returned, and the Lodge was left *for years* in the most uncomfortable position ; for though they had appealed to the highest authority, the Worshipful Master and Brethren had no opportunity of knowing if their proceedings had met with approbation ; or if they had, in their zeal for the honour of the Craft, exceeded the just bounds of benevolence and discretion.

I have known a Lodge solicit a change in its name, point out errors and discrepancies in the engrossing of a warrant of constitution, which, as a legal instrument, was thereby made null and void.

I have known a Lodge receive a number of certificates less than the number applied for, and no explanation given why they were withheld.

I have known a Lodge solicit the necessary sanction of the Grand Master for certain purposes specified in the Book of Constitutions.

I have known a Lodge ask for assistance and information upon which its welfare and very existence depended ; but I cannot say I have ever known a single reference, on any subject, meet with the smallest notice or attention, in any of the instances I have cited, or in very many similar ones, I could as easily adduce. I have never seen a letter from the Grand Secretary's office exceeding six lines ; and the only thing that appears to come within the scope of its feeling and sympathy is comprised in the attractive and significant letters *£. s. d.*

I believe it is in contemplation to revise and modify the Book of Constitutions ; and I earnestly hope Bro. Grant, and others who know what is necessary to place foreign Lodges on a more effective footing, will bestir themselves at this favourable opportunity to accomplish it. The following suggestions appear to be most desirable, and their adoption in the new code will, I am certain, be attended with the most beneficial effects.

1. To repeal the rule which makes it indispensable to serve twelve months as Warden to qualify for the chair, which rule is very desirable

in England, but should be relaxed in favour of foreign Lodges, where the vicissitudes of the public service often remove Brethren from a situation before such qualification can possibly be attained.

2. To abrogate the law which makes it necessary for a Master to resign his office at the expiration of two years, even when there is not another qualified member belonging to the Lodge. This places him on the horns of an unpleasant dilemma, for he must either continue to act in direct contra-position to the established rules of the Grand Lodge, or he must close the Lodge till doomsday, for there is no hope of any appeal on the subject being attended to by the proper authority, or more correctly speaking, its constituted organ.

3. To alter the rule which requires a month to elapse before a Brother can be advanced to a high degree, which I think should only simply prescribe that not more than one degree shall be given to any Brother at the same meeting, allowing a discretionary power with the Master to act in other respects as the emergency of the case may require. The present rule of one month between each degree should continue in force with regard to members who are permanent residents at the station, or in the district where the Lodge is held.

4. To allow Lodges in India, and other foreign stations, to make Masons at the age of eighteen years, if such indulgence is at any time permitted in England by dispensation from the Grand Master. Applications are frequently made in this country for admission at this age by worthy young men who are desirous to enter the Order, from a favourable opinion preconceived of the institution, a desire of knowledge, and, in many instances, an anxious wish to follow the revered injunction of a venerated parent in England. Opportunity for initiation is sometimes difficult to be met with by public servants in India, and Lodges and individuals suffer much from the want of a discretionary power in the hands of the Master, who might, if called upon, satisfy the authorities in England, by a declaration signed by himself and the Wardens, that the departure from the general rule, either with respect to age, or the time of advancement to a higher degree, was called for by the emergency of the case, and that the party admitted under it was not a permanent resident of the station or district where the Lodge is held. These most desirable relaxations of obstructive rules there is every reason to hope would quickly produce the most gratifying and important results in the increased prosperity and extended influence of our ancient and honourable fraternity; and in the hope that wisdom from the GREAT ARCHITECT of the UNIVERSE may direct our Grand Master to the favourable consideration of these suggested improvements, which, I verily believe, are necessary to maintain the Lodges in foreign parts, under his rule, in continued strength and beauty.

I remain, dear Sir and Brother, yours faithfully,

A ZETLANDER.

[A Zetlander too haplessly reiterates the wants caused by a reckless determination to offend and insult foreign Lodges under our constitution, by a disregard to the decencies of social order. We want new blood infused into the good old system—a new Grand Secretary—previously granting a most liberal allowance to him of the “olden time;” a Secretary for foreign correspondence, and a broom to sweep the Augean stable in Great Queen Street, so that it may become sweetened and purified:—nothing else will do. Touching the letter; the Lodge did wrong to expel, it could only suspend, consequently a wrong sentence is null and void. A Master may hold his office until a successor be regu-

larly elected and installed in his stead; if circumstances, therefore, prevent election and installation of a successor, the Master only performs a duty by preventing the Lodge becoming dormant. The law doubtless was passed to prevent undue influence. We differ as to the proposed relaxation of granting degrees within the lunar month: but in the sunny East and the Western hemisphere it may be well to consider the propriety of relaxing the law in favour of candidates of eighteen years of age.—ED.]

IS PRUSSIA SINCERE?

TO THE EDITOR.

SIR AND BROTHER,—I am authorised to submit the following letter for your notice.—Yours truly,
P. M. 113.

To R. L. Wilson, Esq.

DEAR SIR AND BROTHER,—I addressed Brother White, Secretary of the Grand Lodge, some weeks since, communicating the annoying result of my attempt to visit a Prussian Lodge, whereby I claimed his assistance to prevail on our Most Worshipful Grand Master to adopt such measures as may enable English Masons, of whatever faith they be, to visit Prussian Lodges without difficulty.

Not having heard from either of them since, and still labouring under the same disadvantage, I avail myself of your means for the promotion of my views, which is to beseech you to read the letter alluded to, and act hand and glove with Bro. White. Be pleased to see the Most Worshipful Grand Master on the subject, and give him a proper idea of the extent of my own and other English Masons' annoyance, owing to the perseverance of Prussian Lodges affronting us, whereby we are entirely prevented improving in Freemasonry, which is my earnest desire.

I trust, dear Sir and Brother, you will not only excuse my intrusion, but favour me with a few lines as early as possible.

Yours fraternally,

S. POLLACK,

Koningsberg, 15th November.

Initiated in No. 76, and exalted
in the Croydon Chapter.

[We trust that Brother Wilson will have the moral courage to draw the attention of the Grand Master to the position of these Masons in Prussia, whose interests with English certificates are, it appears, still disregarded. If this shameful equivocation shall continue, let the Grand Lodge of England TAKE A FURTHER STEP.—ED.]


TO THE EDITOR.


DEAR SIR AND BROTHER,—In the fifth chapter "On the Study of Masonic Antiquities," at page 255, line 31, is a typographical error, which, though apparently slight, affects materially the sense of the entire paragraph where it occurs. Instead of "circumstances occurred which brought the *new* systems into frequent contact," read "circumstances occurred which brought the *two* systems into frequent contact." You will be pleased to note this, that your readers may make the necessary correction.

There is also a misprint in Mrs. Colonel Hartley's essay on "Arabian

Antiquities." At page 291, in the 13th line, instead of "curious *fable*," read "curious *table*."


Whilst on this subject, I may also take occasion to remark, that in the third chapter "On the Study of Masonic Antiquities," at page 15, the hieroglyphics immediately above the symbolic prenomens of OSORTASEN the FIRST, and which are there, in their symbolic sense, rendered "PHARAOH," would be more correctly and literally rendered "KING OF UPPER AND LOWER EGYPT." It is true that these hieroglyphics (which appear also on the Rosetta Stone, in the sixth line) in their symbolical meaning represent a *title* equivalent to KING, Βασιλευς, and are so interpreted in a variety of instances, and that they have thus been considered indicative of the word "PHARAOH" as a *title of regal dignity*, although they do not *phonetically* produce that name. The group, however, does not represent a single name, *but a junction of two titles*; and though the meaning is the same as the word *Pharaoh*, its complete translation will be better rendered as "KING OF UPPER AND LOWER EGYPT." Thus, dividing the group

 (see Egyptian inscriptions, plate 24), means KING OF UPPER EGYPT,


and  (see inscription on a Slab of Sevechus, B. C. 720), means KING OF LOWER EGYPT.

It may be interesting to observe, that the *twig*, or *reed*, used alone, sometimes expresses the adjective ROYAL, and that its express meaning, in a symbolic sense, is limited or governed by some other hieroglyphic, either immediately preceding or following. Sharpe suggests that,


besides the word **COL** (whence it represented the letter S), it may also have been called **POOYE**; and hence represented the word **ORPO***

"a king." Two reeds thus,  (see Rosetta Stone, line 5), represent

the word SPLENDID, OR REGAL. As the word **COL** is a "*reed*," the *two reeds* naturally indicate the word **COLCEΛ**, "splendid;" and, as observed by Sharpe, this is a very instructive instance of the manner of *phonetically* expressing a word which could not easily be expressed pictorially.

The celebrated title PHARAOH, which generally preceded the *square* name of a king, was represented phonetically by the following hieroglyphics —the hawk being A, and the sun RE; together meaning

ORPO KING; and if to this we prefix the article P I, we thus have PI-A-RE, OR ΠΙ ORPO, "THE KING." This group was sometimes

represented with the ornamental addition of a *crown* to the hawk, and a *pendant-asp* to the sun, as in the following hieroglyphics  which

* See observations as to the derivation of this word at page 21. The idea of the solar orb (the God Sun), and the golden beams which herald his approach, whilst rising in the East; and to be found not only in this word, and in the Hebrew word אור (AUR), but also in words of a similar character in other languages, thus:—OR (gold); orientis, orient, &c.

are copied from an inscription of Ptolemy Auletes. The additions, however, do not vary the phonetic value of the hieroglyphics. The title Pharaoh continued under the Ptolemies and Roman emperors.

At page 16 line 22, the Hebrew word A D M is misprinted, *resh* being substituted for *daleth*, and *samech* for *mem*. Instead of אֲדָם read אָדָם.

As these inaccuracies have been repeated in foreign publications, I have considered it essential to notice them at the conclusion of the present volume; and at the same time have taken the opportunity of adding a few explanations, which will not, I trust, be deemed misplaced.

I am, dear Sir and Brother, yours truly and fraternally,

THOMAS PRYER.

No. 11, Artillery-place, Finsbury-square, Nov. 28, 1847.

TO THE EDITOR.

SIR AND BROTHER,—The importance of one of the measures voted in Grand Lodge last night will, I trust, be a sufficient apology for my craving a space in the forthcoming number of the *F. Q. R.*, although the first of the month has passed by: but, before another opportunity offers, the Brethren will have paused in their *mad career*; or, what is much to be feared, a *fatal blow* will have been given to our invaluable institution.

Far be it from me, Sir, to raise my feeble pen through any spirit of *factionous opposition*. Sorry should I be to fail in the respect due to the M. W. G. M., or refuse to place a *reasonable* degree of confidence in his zeal and integrity. We will not enter into the question of whether the motion of the M. W. G. M. infringes upon the “ancient landmarks of the Order;” but most certainly he has called upon the Grand Lodge to entrust him with an unheard-of, and most unconstitutional, stretch of power. No doubt the colonial P. G. M.’s would be highly gratified by having a little discretionary power entrusted to them. But discretionary power is a very dangerous thing, even for the strongest heads and most upright hearts. We will assume that the present noble lord, at the head of the Craft, is very cautious in granting enlarged powers to colonial P. G. M.’s, and that he never does so without having a very strong *primâ facie* case laid before him. Still, Sir, there are very serious questions to be well weighed. Who shall guarantee that the reports laid before the M. W. G. M. are the truth, the whole truth, and nothing but the truth? Who will warrant that his confidence shall not be misplaced? But allow these dangers to be all but imaginary; still I say, *cui bono* this change? An increase of members might be gained for the Grand Lodge of England, and an increase of quarterage for its exchequer; but would that compensate for the dangers to be apprehended at no distant date? We have seen enough of the nature of concession and expediency, in other quarters, to make us apprehend similar results in the Masonic world. When did a favour, conceded from motives, ever stop the receiver from clamouring for more?

The majority of last night must not be considered as fairly representing the sense of the Craft at large, or even of the small portion present; for several, I know, remained neuter, or voted contrary to their opinions, out of respect to the M. W. G. M. Another pretty index to judge of last night’s proceedings by is this—on the dais, a *few* hands were raised

against the motion, *many for it*; below the dais, the order was much reversed. I do trust that, at the next Quarterly Communication, the Brethren will rally round the constitution of our Order, and give their votes, not out of respect to any person or persons, but from respect to their Masonic obligation and duties.

I am, yours fraternally,

PHILO-MASONICUS.

London, Dec. 2, 1847.

TO THE EDITOR.

SIR AND BROTHER,—A worthy Brother in his excellent address to the especial Grand Lodge, held on the 30th ult., having alluded to the payment of 25*l.* that was made to me for a MS., it may be necessary, to prevent any misapprehension of the fact, that I should state that such sum was paid to me as the agent of the aged female relative of the late venerated Bro. Dunckerley, for a valuable Masonic record, and not on my own account. I regret that it escaped me at the time to give the foregoing explanation. Yours fraternally,

ROBT. THOS. CRUCEFIX.

Grove, Gravesend, Dec. 2, 1847.

TO THE EDITOR.

MR. EDITOR,—The case of the Rev. Thomas Harvey and the Bishop of London is one which incontestibly proves how little connection exists between “proud prelacy” and Christianity—how little a bishop by “divine permission” is influenced in his conduct by the mild, charitable, and truly fraternal principles of his *professed* faith—“Whosoever is angry with his brother without a cause, shall be in danger of the judgment.” During the long years the bishop has unrelentingly persecuted the Rev. Thomas Harvey “without a cause,” have those words of his Divine Master never once held communion with “the still small voice,” and softened his iron heart? During all that long period has it never once occurred to him, that in systematically depriving of bread a humble brother “in whose fidelity, morals, learning, sound doctrine, and diligence he does fully confide,” he is *wantonly outraging* the principles of that religion which he receives the moderate income of something more than twenty thousand pounds per annum to *teach*?

The principle that “the labourer is worthy of his hire,” is one of those of which the Right Rev. Charles James is not so likely to become oblivious. But when the labourer’s exertions have a direct tendency to counteract and frustrate the object which he is engaged to serve, the man who can unscrupulously pocket the “hire,” must, in the words of the modest bishop’s friend, the Rev. Lord C. Harvey, “be a person not possessing even a low degree of what constitutes the feelings of a gentleman.”

For a moment admitting that the irresponsible power of a bishop justifies him to his church in bowing a humble brother to the dust, and when he “asks bread to give him a stone,” will that power justify him

to humanity in recklessly depriving an innocent and amiable woman, and her helpless family, of that support, which they can only look for to an unoffending husband and father?

I feel how utterly idle it is to attempt to soften, by any appeal to religion, honour, or humanity, a heart that for sixteen years has been coldly petrifying in the dark cavern of a virulent churchman's breast. It is only to the Masonic body and the public that the reverend sufferer can look for that justice which a Christian bishop denies. Improper and unmasonic attempts have been made to render inoperative the truly fraternal exertions of the Chelmsford Lodge of Good Fellowship in Mr. Harvey's behalf. Is a society, whose motto is "brotherly love, relief, and truth," with its heart glowing, and its arm outstretched to raise a fallen and injured Brother, to have its pure philanthropic throbbings stilled, and its proud and stalwart arm paralyzed by the heartless sophistry of the cold soulless worshippers of rank, and the flatterers of mammon? Or will Englishmen and English Masons judge of humanity by their own standard? Will they stand by and see an innocent victim hustled hungering into his grave by the oppressor, or will they give their countenance and subscribe their mite to save him?

HIRAM.

TO THE EDITOR.

MR. EDITOR,—Can you inform me whether a degree called the Grand Council of Princes of Jerusalem is given in England? I have heard of the Supreme Council of the 33rd degree, but do not know whether the above degree, of Princes of Jerusalem, is a part of their system.

Your obedient servant,
AN INQUIRER.

[The very interesting degree, called the Grand Council of Princes of Jerusalem, is the 16th degree of the Ancient and Accepted Rite of which the Supreme Council of the 33rd degree is the head in this country. "An Inquirer" will have the opportunity of knowing more of the 16th degree in the course of the spring, when it will be conferred under the authority of the Supreme Council.—ED.]

P O E T R Y.

—
ODE.

BY BROTHER JOSEPH PEARSON, NEWCASTLE-ON-TYNE.

SEIZE the Muse in her noblest flight,
 Summon to earth spirits of light,
 Strike the harp on its boldest chord,
 Aid frail mortals, mysterious word,
 To raise an Anthem worthy of thee,
 Thou heav'n-born science, FREEMASONRY !
 When spiritual darkness earth o'er ran,
 And savage beast and savage man
 Made earth a hell with woe and pain,
 And peace had fled to heaven again—
 Nor Egypt's shores, nor Judah's plains,
 Sent forth the cry, "Jehovah reigns!"
 So lost was man: when from above
 Thou taught'st him joy and peace and love;
 When poor and blind, and naked was he,
 Thou taught'st him the value of CHARITY;
 To worship the one true God above
 With all his heart, for "God is love;"
 To live on earth with all his care,
 By plummet's law, "by rule and square;"
 And then, as now, when death drew nigh,
 Thou finally taught'st him how to die.
 This tribute of praise, then, is due to thee,
 Thou Science, DIVINE FREEMASONRY !

—
LINES ADDRESSED TO A LADY AT CHURCH.

So mild a look, with such devotion join'd—
 A virgin body, and a spotless mind!
 Pleased with her prayers, while heav'n in mercy sees
 The lovely votress on her bended knees.
 Sure it must think some angel lost its way,
 And happ'ning on our wretched earth to stray;
 Tired with our follies, fain would take its flight,
 To be restored to those blest realms of light.

H. R. S.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *Nov. 3, 1847*.—Present, E. Comps. Dobie, as Z.; J. C. Morris, White, M^cMullen, Baumer, Callaghan, &c., with several subordinate Principals.

The Grand Chapter was opened in form, and the minutes of the last meeting confirmed.

Comp. Brereton, representative at the Grand Lodge of Ireland, and a Past Z., admitted as a visitor.

Report of Committee of General Purposes read.

Financial report very favourable, nearly 300*l.* in hand.

A warrant was granted for a new Chapter to be held at Huntspill, Somerset, to be attached to the Rural Philanthropic Lodge, No. 367.

All business being ended, the Grand Chapter closed.*

UNITED GRAND LODGE OF FREE AND ACCEPTED MASONS OF ENGLAND.

ESPECIAL MEETING.

(*Circular.*)

R. W. BROTHER,—Your attendance is hereby required at an ESPECIAL GRAND LODGE, to be holden at Freemasons' Hall, on Monday, 29th day of November, 1847, at seven o'clock in the afternoon, to proceed with the consideration and despatch of such business proposed and intended for consideration at the last Quarterly Communication as time did not permit of being then brought forward. The Grand Lodge will be opened at eight o'clock precisely.

By command of the M. W. Grand Master,

Freemasons' Hall, Nov. 12, 1847.

WILLIAM H. WHITE, G. S.

COMMITTEE OF MASTERS, NOV. 24.

Present—Bros. J. L. Evans, Crucefix, Parkinson, A. Henderson, Philipe, Rule, Boronandi, &c.

Scrutineers for Monday, Nov. 29, Bros. Levick, Norris, and Thomson. For Dec. 1, Bros. Muggerridge, Smith, and Jarrett.

Business for Monday, Nov. 29.

1. Unconfirmed part of former report of Board of General Purposes.
2. Alteration in the Constitution, preventing a Brother from being Master of more than one Lodge at the same time.

* But not in due form, because the venerable Comp. Baumer, Principal Sojourner, has got a crotchet in his head that the three sojourners in the Grand Chapter, at the closing, are to accompany the three Grand Principals, *in word and deed*, in the ceremony; and on the two last occasions he has, during the closing, loudly, and in a manner not adding very much to the solemnity of the meeting, obstinately expressed his desire to have his own way.

3. By Bro. ELLIOTT—That a Master and two Past Masters of any Lodge should not be members of the Board of General Purposes.
4. By Bro. R. G. ALSON—That Provincial Grand Secretaries may, at the discretion of the P. G. M., be non-resident.
5. Report of the Board of General Purposes for December.
6. Report of ditto for May, as to an additional grant of 100*l.* per annum to the Royal Masonic Benevolent Annuity Fund.
7. Report of ditto, in the case of Bro. Motton, as to the appropriation of 5*l.* by the Master to his own use.
8. By Dr. LANE—As to an alteration in the eleventh regulation of the Grand Lodge as to adjournment, &c.
9. By Dr. CRUCEFIX (*sixth time*)—Renewed notice of motion—“That the sum of 300*l.* be allotted annually from the Fund of Masonic Benevolence, and applied to the payment of annuities to the widows of Freemasons, under such regulations as the Board of General Purposes shall hereafter submit for the approval of the Grand Lodge.”
10. By Dr. CRUCEFIX (*second time*)—Renewed notice of motion—“That the Right Hon. the Earl of Zetland, M.W.G.M., be most respectfully requested to sit for his portrait to some distinguished artist, and that such portrait be placed in the hall, among those of his lordship’s illustrious and noble predecessors.”

Business for Wednesday, Dec. 1.

1. By Bro. DOBIE—As to grants of benevolence above 20*l.* to be settled by the Board of Benevolence.
2. By Dr. LANE—As to mis-report of his speech in the authentic circular of the Grand Lodge.
3. By Bro. SCARBOROUGH—Renewal of notice of motion as to library and museum.
4. By the GRAND MASTER—On the expediency of relaxing the law respecting conferring degrees in the provinces from one month to one week.
5. Report of Board of General Purposes as to suspension of Bro. Henry Rowe, of the Neptune Lodge.
6. Financial report highly satisfactory.
7. By Bro. BIGG—Notice of motion, to throw open the distinction of the “Red Apron” to all Lodges in rotation.
8. By Bro. BIGG—To bring under the consideration of Grand Lodge the conduct of the President of the Board of General Purposes as an unwarrantable usurpation of power, in not putting certain resolutions thereat.
9. By Bro. JOHN SAVAGE—That all votes not exceeding 50*l.* be paid forthwith, but that larger sums abide confirmation.
10. By Bro. BORONANDI—To enquire into the circumstances of the non-reception by the P. G. M. of Bengal of native gentlemen and other non-Christians.

The subsequent Board of Benevolence was liberal in their grants to the poor and distressed.

ESPECIAL GRAND LODGE, 29th NOVEMBER.

Present—Right Hon. the Earl of Zetland, M. W. G. M., on the throne; the R. W. Bros. Lewis, P. G. M. Sumatra, as D. G. M.; Rowland Alston, P. G. M. Essex; A. Dobic, P. G. M. Surrey; J. C. Morris, G. W.; Rowland Alston, jun., P. G. W., as J. G. W.; V. W. Bros. M'Mullen, W. H. Smith, P. Thomson, Parkinson, L. Thompson, Forman, Crucefix, Philippe, &c. &c.; Bro. the Rev. J. O. Dakeyne, Grand Chaplain; the Grand Stewards of the year; the Masters and Past Masters of the Grand Stewards' and other Lodges.

On the GRAND MASTER taking the chair, he observed, that as the clock had not yet struck eight, he should wait for the exact time before opening Grand Lodge, which was subsequently opened in ample form, and with solemn prayer.

The GRAND MASTER having ordered the Grand Secretary to read the circular convening the Especial Grand Lodge, stated that arrears of business on the paper had so greatly increased, that he had considered it advisable to give the members of Grand Lodge an opportunity to begin the new year without the clog of unsettled motions and reports. It would be well and wise to give to every measure its full share of deliberation, but the various speakers might make their addresses short, without curtailing them of any part necessary for the development of their views. He would set them the example, and at once proceed to take the back lists of matters not yet completed. The first was a portion of the recommendation of the Board of General Purposes for 1846.

Bro. JOHN SAVAGE rose, and moved—"That no Brother shall be Master of two Lodges at the same time, without a dispensation from the M. W. Grand Master;" such law to follow Art. ii. p. 56, and to be repeated after Art. iii. p. 78. Of course these numbers and pages related to the last Book of Constitutions, and must be so arranged as to come in the proper places in the one about to be printed. The object of the latter part of the recommendation was mainly inserted to meet the case of a prince of the blood-royal being a member of the Craft, and would be called for on his appointing his deputy. He (Bro. S.) would have inserted the intention of the dispensation, but considered himself tied to the words as they originally stood. The subject had been so long in print and so well recognized—had, in fact, been debated in private Lodges and Masonic parties, that it would be lost time now to enter into a very long disquisition upon it; the reasons were various and many, all of which had been conceded, therefore no objection was likely to be raised. He begged the Grand Secretary to read the clause in question, the adoption of which he afterwards formally moved.

Bro. M'MULLEN seconded, as it enabled every Lodge to be represented at the Board of Benevolence through its Master; whereas, if one Master sat for two Lodges, that could not be the case.

After a few words from the M. W. G. M. and several other members, Bro. RULE wished to see the wording altered; for, as it now stood, a man may be a Master of three Lodges, but not of two, (shouts of laughter). It is all very well, but you know a notion prevails that a man may marry three wives, but not two, (increased laughter), because it is not forbidden. (Cries of "how are you going to elect him to the third, when he can't be Master of a second?") Bro. Rule shook his head incredulously, but sat down).

It was agreed that the words should stand "Master of not more than one Lodge at the same time."

Bro. M' MULLEN moved that a former report of the committee of management of the Royal Masonic Benevolent Annuity Fund be taken into consideration. The principal clause to which attention had to be directed, was the suggestion that a hundred pounds additional should be annually granted to the said fund from the Fund of Benevolence, in quarterly payments of twenty-five pounds each. Such grant was absolutely needed in consequence of the great number of applicants, and the limited means at the disposal of the committee. Fifty-one candidates, all equally deserving, were before the subscribers at the last election, but only a few of them could they grant annuities to, from the amount they had to deal with. It was impossible adequately to describe the distress and misery the committee found to exist among the candidates; and whom to reject or recommend they knew not. He therefore urged Grand Lodge for a larger amount of money, as that would enable them considerably to increase the sphere of their actions, and would enable them to relieve many whose petitions, if even brought before the Board of Benevolence, could not receive the same care and the same searching enquiry that the committee of the Annuity Fund invariably adopted. The Fund of Benevolence could well bear the additional grant; Masters of Lodges to have additional votes in proportion. The motion being seconded,

Bro. PETER THOMSON briefly, but emphatically, moved, as an amendment, that the grant be extended to two hundred pounds.

Bro. CRUCERIX seconded the amendment. The larger—the more extended the charity, the greater the share of support would it receive from him. He rejoiced at the opportunity thus afforded him of setting himself right with regard to the imputation of opposing this particular charity. He begged Grand Lodge to look at the amount of thankfulness they might ask for, if their hearts were that way inclined, from the new recipients of their bounty. Ten more Masons could be assisted every year—ten more Brethren could be placed in comparative comfort—by their vote this evening. He pressed upon their best and kindest feelings the consideration of the proposition, and in doing so, he placed himself at a disadvantage at which he might with justice complain, for it was now two years since he had placed upon the paper of notice of motion the proposal that Grand Lodge should grant annually to widows of Freemasons three hundred pounds. He had had the promise of a Grand Master on the throne that his motion should take precedence, but, one way and another, it had been put off, and he had a good cause of complaint that these money-grants were brought forward before him, as they might be used as arguments hereafter against his motion, which would not be just to him, but, nevertheless, it should not prevent him assisting every charitable project that was brought forward.

Bro. JOHN SAVAGE agreed with all that had been said, and all that could be said in favour of the Masonic Benevolent Annuity Fund. He supposed for the additional second hundred pounds an additional vote would be given to the Masters of Lodges.

Rev. Bro. DAREYNE hoped charity and patronage would not of necessity go hand in hand. Why for ever harp upon that string? Give—give to the needy, the distressed, and the poor! He did not want an extra vote; on the contrary, he wanted to give double, and the charity thus given would be the more real on receiving no patronage for it. He

asked them, instead of doubling votes, to double subscriptions—to give two guineas where they now gave one, and five shillings where half-crowns had hitherto sufficed. He should double the contributions he had given before to Masonic charities, and hoped the rest of the Brethren would do the same.

BRO. DR. LANE expected the entire motion would be altered to suit the altered proposition. It now stood “to be paid in quarterly payments of twenty-five pounds.” If the grant was intended to be for a lengthened period, it must stand “fifty pounds per quarter.” Although the Brother objected to the extra vote, or patronage as he called it, yet that subject must be looked at in making a correct position.

After some further discussion, the amendment was passed.

Those portions of the various reports alluding to the cash accounts, incomes, and expenditures of the departments, were then brought under the notice of the Grand Lodge, but as the same have already been published and sent to the different Lodges, details of them are unnecessary, nor was it thought requisite that they should be all read. That part of the report of the Board of General Purposes referring to the Master of the Lodge 380, Teynmouth, was taken into consideration, by which it appeared a petitioning Brother, the Master, and all the members of the Lodge, were very blameable.

BRO. DOBIE was not present at the Board of which he had the honour to be President, when this was before it—not from any neglect, but because he was attending to his Masonic duties in his province. He could not conceive why it was sent to Grand Lodge, as the Board had ample power to deal with it, and could, and ought to have done so. The Vice-President of the Board presided on the occasion, and he must leave it to him to explain the affair.

BRO. JOHN SAVAGE was perfectly ready to explain the whole of the circumstances he hoped, to the satisfaction of Grand Lodge, without the taunt of incapacity in the absence of the President. The Board had not the power, by the Book of Constitutions, of expelling any Brother from the Craft, but Grand Lodge had. (Cheers). This was considered so disgraceful a case—so flagrant and unmasonic—that to deal with it by fine or suspension, would, it was thought, be wholly inadequate. The Board, therefore, came before the highest tribunal, namely, the Grand Lodge, and impartially, and without comment, stated the facts. It was now in the power of the Masonic body to deal with it as it thought best. He hoped he had given a good answer why they had not dealt with it in the absence of Bro. Dobie. (Cheers).

Strong feelings were expressed, and animadversions made, on the merits of this case, by the Rev. Bro. Cox, Dr. Crucefix, and others. The case was ultimately referred back to the Board of General Purposes. Until a decision shall have been come to, we do not feel at liberty to go further into it.

BRO. ELLIOTT was called upon to bring forward the motion for which he had given notice; but not being present, it was considered as abandoned.

BRO. R. GARDINER ALSTON claimed but a few minutes to submit that the article page 51 of the Book of Constitutions, relating to Provincial Grand officers, be altered as regards Provincial Grand Secretary, who, in case of necessity, might be allowed to be non-resident in the province, because he believed by such an alteration the members of the Craft in the provinces would be much advantaged. It was at all times desirable that

the Provincial Grand Master should be in as immediate contact with the Provincial Grand Secretary as possible, as that would considerably increase his capability of assisting his province; it was therefore desirable that his Secretary should be near him. This was particularly important where the Provincial Grand Master took an active part in the welfare of his province. Where he delegated his power to a deputy, and, with the power, the management and work of the province, it naturally enough followed that the Provincial Grand Secretary should be near the deputy. His proposition went, therefore, so far as might be thought expedient by the Provincial Grand Master in making an appointment of Provincial Grand Secretary, not restricting the Brother who was appointed to any particular residence, but in any locality in or out of the province as might be most beneficial to the interests of the Craft. He did not wish to suggest alterations for the pleasure of altering, but because in his experience he had seen great inconvenience arise from the restrictive nature of the present law, which had very many disadvantages, and no corresponding advantages. He left the motion in the hands of the Brethren. He had no personal interest in this measure; and if it were thought or shown to be likely to occasion dissatisfaction or inconvenience, he would be pleased if it were rejected; if, on the other hand, it was proved to be likely to have great advantages, he requested their support.*

Bro. PHILIP seconded the motion, shewing, in a very able address, the advantages to be expected from the alteration.

Bro. DOBIE (P. G. M. Surrey) could not for one moment consent to the proposal. Provincial Grand Masters were noblemen, members of parliament, or other distinguished individuals, who resided a part of the year, if not the whole, in London, and of course they would like to have their Provincial Grand Secretary near them. How was the correspondence to be carried on with the province, or with the Deputy Provincial Grand Master, who in most cases did all the work, and who corresponded with the Grand Secretary, and has to inform and be informed of what was going on, more particularly that which related to his own province, if no limit were placed? The Province of Cumberland might have a Secretary in London whom they did not know, and who knew nothing of their interests; or he would take the case of the Provincial Grand Master for Sumatra (laughter); suppose he had his Provincial Grand Secretary at his elbow, how was the Craft in Sumatra to be ruled? who was to be the judge if it were necessary or not?—the Provincial Grand Master himself. They did not think that a good plan, surely. He should vote against the motion.

Bro. ALSTON (P. G. M. Essex) must bear testimony to the inconvenience of having a Provincial Grand Secretary at a distance from the Provincial Grand Master, who personally rules a province, and felt an interest in the welfare of the Order in his district. He had long seen and felt the impolicy of the arrangement as it now stood, and pointed it out to the late Most Worshipful Grand Master, when he did him the honour of making him Provincial Grand Master for Essex. He said, "Your Royal Highness knows I have but small property and small interest in the Province of Essex; my residence and property are in Hertfordshire; and the difficulty of corresponding with the province."

* The press of matter, in consequence of two very full meetings of Grand Lodge since our last, compels us, though very unwillingly, to abridge all the speeches this time; but we regret it particularly in the case of Bro. Alston, who is admitted to be one of the best speakers and most forcible reasoners in Grand Lodge.

But his Royal Highness allowed him to appoint one of his sons as Provincial Grand Secretary. How the province had succeeded, it was not for him to say; but it was pressed upon him by his late Royal Highness because it had been neglected for fifty years previously to his time, and because it was known he was an anxious Mason, whose heart was in the Craft, and his person ready to serve it, that he became, at the pressing solicitation, he might say, of the late Grand Master, Provincial Grand Master of the Province of Essex; a province which now, he was proud to say, would not yield to any, in feeling, practice, or Masonic worth, under the Grand Lodge of England: but if it was to be necessary that his Provincial Grand Secretary should be at a distance from him, he could not promise to continue the head of the Essex Brethren, whom he should part from with regret, but whom he would leave as soon as he could not serve to his own and their satisfaction.

Bro. McMULLEN saw very well that it was for the convenience of a solitary case that this motion was made. It might be convenient to one, but very inconvenient to many. He did not conceive that for an individual case the law should be altered, which worked very well, and was not complained of. The Provincial Grand Master for Essex was no doubt correct as far as he was concerned, but the Deputy Provincial Grand Master mostly did all there was to do, and near that officer the Provincial Grand Secretary should reside: as it was imperative that the Deputy should be in the Province, the Secretary must be so also.*

Bro. Dr. LANE was sorry to hear from Bro. Dobie, himself a Provincial Grand Master, that he entertained so indifferent an opinion of the rest of the Provincial Grand Masters, as to think them incapable of judging of the propriety where the Provincial Grand Secretary should be. The Province was circumscribed by certain boundaries, and yet mostly across those boundaries a most invaluable Provincial Grand Secretary might be resident, to whom, by the proposed arrangement, all the duties could effectively be performed. He considered it would be advantageous to the Provinces not to tie the government of the Provincial Grand Master too tightly, as much good might result in enabling the Provincial Grand Master to come more immediately into direct contact with the Brethren of his Province, than of almost compelling the duties to be performed by a resident Deputy within the Province. As now, the interest being local, and the Provincial Grand Master not necessarily resident within the Province, he might be almost estranged from his Province, and depend upon his Deputy and Secretary; but if the proposal were carried, it would open the door for interchange of communications between the Prov. Grand Master and his constituents.

Bro. DOBIE was of the opinion he had first stated, and would just tell them, since this question had been known to have been started he had received seven letters from Brethren not resident in Surrey, soliciting the appointment of secretary to that province.

Bro. FAUDEL.—But Bro. Dobie need not appoint any one of them; it was entirely in his discretion.

Bro. R. GARDINER ALSTON had not said *shall* be resident out of the province; it was optional with the Prov. Grand Master, whose office was originally established for the purpose of spreading Masonry in the provinces, thereby advancing the interests of the Craft, and such was the object of the present motion. Any Prov. Grand Master having

* Curious logic this! Why the D. P. G. M. for Essex resides in London!

taken the appointment, would feel desirous of forwarding the well-being of the Order in his district, and would be competent to judge if the appointment of his Secretary in or out of the province would do that most effectually; he thought it a desirable arrangement, and should certainly vote for it.

The GRAND MASTER.—I think I can meet the case, and suggest what will be satisfactory to all parties, and save the time of the Brethren. I should have done so before, but have delicacy about it, as it would appear as if I asked for more power than the Grand Master already possesses, which is not my object, but to carry out the views that have been expressed, I think that if it were put that the Grand Master might authorise a Prov. Grand Master to appoint a Prov. Grand Secretary out of the province, by dispensation, it would be all that is asked for.

BRO. JOHN SAVGÆ hoped the Prov. Grand Master of Sumatra would not ask for a dispensation.

The suggestion of the Grand Master having been seconded, was carried.

BRO. CRUCEFIX was called upon to bring on the motion, that a grant of three hundred pounds per annum be given to establish a fund for annuities to widows of Masons, under such laws as the Board of General Purposes shall agree upon, submit to, and have the sanction of Grand Lodge. He did so with the greatest pleasure, after having given notice six successive times to Grand Lodge—a repetition of an imperative duty that would possibly have disheartened many; but as there was nothing dishonourable in leading even a forlorn hope, so he could not but anticipate the result of the present resolution as an achievement that would redound to the honour of Freemasonry. He had, on former occasions, alluded so pointedly and at length to the nature of the motion, that he would confidently rely on the justice of Grand Lodge to recognise the powerful claims of the widow to its sympathy and liberality. To some, the amount he moved for might appear to be large; in his opinion it was but a small instalment of a debt, the payment of which would go more to strengthen the value of Freemasonry without the walls of Grand Lodge than any outward visible sign. To cheer the heart of the desolate widow, who had been bereaved by the chastening hand of Providence, became the duty of man, and more especially of the Freemason, who, in this age of improvement, would, he hoped, become at last unselfish, and having provided for his own sex, might at length seriously consider the desolation of home of that better sex to whom he was indebted for the lesson of piety, virtue, and honour, and to whom he owed whatever happiness he was permitted to enjoy. He should use no further appeal, but fearlessly leave the motion in the hands of the Brethren, confident that it would be carried by acclamation.

BRO. DR. LANE seconded the motion in a very eloquent address, during which he adverted very happily to the natural confidence entertained by his friend Dr. Crucefix, that the motion was of such a nature as to command the acclamation of Grand Lodge. He fully agreed in the sentiments of the mover, and urgently impressed the Brethren with the stringent necessity there was to do justice to the widow by removing a stigma caused by delay.

BRO. DOBIE thought that a grant from the funds of Grand Lodge annually, to form annuities to the widows of Masons, very desirable; he thought, also, the more extended the charity that Grand Lodge could grant, the more praiseworthy it would be. He had himself always ad-

vocated the extension of Masonic charities, and in his own person had, to the extent of his means, acted upon that principle; indeed, he might say he had done other charities injustice by the disproportionate sums he gave to them in comparison with the Masonic charities. The present was not the time to ask for a money grant. The large sums given at the Board of Benevolence made a heavy drain upon the funds, and by the vote that had been come to that evening, two hundred pounds per annum more would now be required for the annuity Fund than before; he should oppose the grant for the present.

Bro. SCARBOROUGH was sorry to hear that any Mason would oppose the grant of a small pension to the widows of Masons; it was not enough to talk of their charity, and how pleased they were to give, if they never carried out their kind intentions, and did not give when the opportunity presented itself and the time came; they took care of themselves—they voted money for themselves in their old age—they took care of the children of Masons, that is, their own children—but the mothers of those children, the widows of the Masons, they took care might languish and die for want; even the widows of those very annuitants they made no provision for, and when the man died, not only was the woman's protector gone, but with him all her hopes, her very means of living—was that fair? He should vote for the motion, and had the greatest pleasure in doing so; he recommended the Brethren to think less of the trappings, the gewgaws, the tinsel of Masonry, and more of the charity, more of what Masonry professed to be, but what it was not; let the Brethren indulge less at the banquet, and be more charitable—a dinner less to each would give a great many more dinners to widows, and that would in the end be more gratifying to them than any extra indulgence. The proposition was nearly connected with true Masonry, and he should support it, and hoped all in Grand Lodge would do the same.

Bro. M'MULLEN hoped he should not be misunderstood nor mistaken, he concurred in what had been said about charity, but at present we could not afford it; he admitted it was a small sum to ask for, and the application was desirable, but now was not the time to grant it; at the proper time he should support the application for a grant by his vote, because he approved of the proposition; but he could not conceal the fact that it would entail great difficulty on the Grand Lodge if this was acceded to; we had already made, at it were, contracts with several individuals to allow them annuities, that was a bargain between two parties, and if we were not very careful of our funds, we should perhaps not be able to keep our engagements; it might be necessary, if this were carried, to tax the country Brethren, to raise the large sums that would in future be wanted to support the charities, and we all know the objection of the provincial Brethren to pay a few shillings a-year more, and all the charities would suffer if an attempt of the sort were made; this should be borne in mind, and therefore he could not vote for it.

Bro. WHITMORE had heard the same cry raised before, but it was not correct, it was not true in practice, nor founded upon experience; the reverse was the case; the more charities the more ready the Brethren were to support them, the more extensively useful the charities became the more they were known, and the more good they did the more the means would flow in for extending their usefulness. It had been proved in the case of the Girls' School; from very small beginnings it became a noble, a generous, and an extensive establishment to the Craft; when an institution for boys was asked for, the same objection was made, the

funds could not be found ; but was it so, or was the reverse the fact ? As one increased in usefulness and importance, the other kept pace, and now they were enabled to talk of thousands in connection with the schools ; and yet, during the time these two were advancing side by side in the opinions of the Craft, a third charity was established ; did not the opponents of the increase of charity in the Order talk in precisely the same way as the Bros. M'Mullen and Dobie had spoken, that evening, against the extension of the charities of Masonry ? and yet, while all these three charities were flourishing, a fourth was proposed, and, strange to say, as much approved, as well supported, as any of the others, and the Brethren only vied with each other in giving their support to all the four ; and a fifth, when commenced, as he hoped it soon would be by their vote that evening, would flourish as they had done in conjunction with them ; and he was perfectly hopeful of the co-operation and support of the provincial Brethren.

Bro. PHILIP would say a word for the provincial Brethren, they would agree to the full in the proposition worded as it was, they would be glad to see their widows have a chance of these annuities, and their support might be depended on ; the grant was a small one, asked for a most praiseworthy object, and one by far too long neglected, the widow should have been thought of before, and certainly before the one hundred pounds asked for by the committee of the Annuity Fund had been doubled without any previous intimation. The hundred pounds asked for by them was all very well, but why always be for the male and not allow a something for the poor aged female ? from the temper and manner of the Brethren present, he was glad to see that the motion was likely to be unanimously carried.

Rev. Bro. B. DAKYNE could assure Grand Lodge they quite mistook the provincial Brethren ; he belonged to no London Lodge, and could therefore speak from experience of what the provincial Brethren thought upon this subject ; it had their most hearty good wishes, and would have their support and co-operation, as it had his. The grant to widows of Masons was founded on the purest principles, it gave to those from whom they did not receive ; it assisted those who were poor and afflicted, and were unable to demand from them as a right what they had long been looking for as a boon ; he trusted no selfish feeling would enter their minds, and the fear that one of them might perhaps in his old age require assistance which had been granted to the desolate hearth of the widow, would not operate with them ; their best feelings were called into action, and he was sure they would but respond in one way when this subject was before the provincial Brethren ; but it was not understood by them, they thought they were to be taxed direct, but the benefits to any one would be very indirect ; that the sums were to merge into the general fund—and they were opposed to it, because they considered that money enough came into the treasury to relieve all that were entitled, including the widows ; but if it had been known for what special object the fees were to be increased, the provincial Brethren would have come to support, and not oppose, such a motion. Those who had mentioned the provincial Brethren knew little of them, when they said they would not pay a few shillings more per annum to make the widow's heart rejoice—to make the relict of a Brother comfortable—to assist her in her solitary moments, and in her bereaved home. He should vote for the proposition which had been suggested, and it would gladden the hearts of the provincial Brethren to know it had been carried.

Bro. R. GARDINER ALSTON did not think it fair that the proposition for two hundred pounds being voted to the Royal Masonic Benevolent Annuity Fund should stand in the way of this grant ; he and others had understood that that was not to be made an objection to this, which was to be considered on its merits, and which had been so frequently postponed ; this indeed, would have taken precedence of the previous money question, but for a technicality that it was embodied in a report which, according to their rules, had to be read before other resolutions were proceeded with ; had that not been the case, this would have been submitted to the Brethren several meetings since, as from its object it deserved to be. He should indeed be delighted to find this only the commencement of a brighter era, an era for granting not only by annual grants to our sisters the small sum we at present could bestow, but the eventual carrying out of one of our most beautiful precepts, relieving all who needed assistance. The beginning was made, and he believed if we were to poll every Freemason in England upon the question, nine hundred and ninety-nine out of every thousand would vote for it. The R. W. Brother concluded one of his more than usually spirited and argumentative speeches.

Bro. CRUCEFIX, although entitled to reply, was so happy in his position, that he would simply observe that he envied all the happiness they had the power to bestow, and most cordially wished them the "heartsease" the several addresses had bestowed on himself.

Carried unanimously.*

Bro. DR. LANE, in a very elaborate address, proposed that the law, page 28, clause 11, be altered, that the hour of eleven be no longer restrictive for bringing on a new motion or other business. "If," said Bro. L., in the course of his speech, "we were always sure of having a Grand Master who, when he found motions accumulate, would act like our present M. W. G. M., and from time to time call especial Grand Lodges, his motion would be unnecessary, nor should he have brought forward such a proposition if his notice of motion had not been given before any thing had been said about extraordinary Grand Lodge meetings, but as that was optional, he thought it wise to come to some determination upon it." The Brother then went into the advantages to be derived from such a course ; and that if after all eleven o'clock was thought a good time for discontinuing the sitting, any Brother could then move an adjournment.

The GRAND MASTER suggested to the Worshipful Brother to withdraw his motion. As he had expressed himself satisfied with the way he had conducted the business of Grand Lodge and the Lodge of Emergency he had a right to infer that he would not have cause to complain of his allowing arrears of motions to accumulate, therefore he could postpone his motion until he had ceased to be Grand Master.

Bro. LANE had not the slightest objection—(motion withdrawn.)

Bro. SCARBOROUGH proposed that the sum of twenty pounds be set aside annually for the purchase of books, &c., to form a library and museum, which should be open for the instruction and amusement of the Brethren from ten o'clock in the morning until nine o'clock at night, in the house in Great Queen Street, where the Grand Secretary's

* The M. W. G. M. did not speak upon the question, which was the more noticeable, as he usually addresses Grand Lodge two or three times during each debate, and generally after the reply, on putting the motion.

office was. Bro. S. powerfully and statistically prefaced the motion, shewing the desirableness of possessing the means of cultivating intellectuality more than gastronomy; that the other bottle did not half so much good as the other volume; that it was laughable to tell a poor but enquiring Brother to make a daily advance in Masonic knowledge, and the arts or sciences his particular study, if we withheld from him the means of doing so, and did not even give him a hint where Masonic knowledge could be gathered. We had even this year carefully taken out all allusion to a library from the calendar published by Grand Lodge, though small blame for that which only misled; he was first told there was a library, then there was not; but if there was, why could not any one see it? if there was not, why had the Library Committee expended, very recently, several pounds upon it? He did not hope for the support of General Officers, for they all voted one way upon all occasions. Even when he brought this forward before, there were but two honourable exceptions. Bro. Scarborough's address was very pointed and conclusive.

Bro. CRUCEFIX saw in this a good beginning; it was a finger-post to the right direction, and showed the road to better things. Light would break in upon them if this subject were properly treated, and facilities given for improving themselves in Masonic lore. He was glad to see that probable justice would ultimately be done to the great principles many years since advanced by Bro. Henderson on this subject, whose public services should never be forgotten.

Bro. DOBIE considered the whole motion ridiculous. To think of founding or continuing a library eleven hours a day, buying books, and all other expenses, for the sum of twenty pounds a year! Where were the books? not in English, and but few in any continental language. He spoke two of them, and had read books printed in them; but they bothered one much more than they enlightened, and after going only half through any of them, the reader would find himself bewildered in trash. Who was to attend to the duties of librarian, and how was he to be recompensed? and when all that was done, who would come and read the books? and when they had, what good would they do them?

Bro. LANE.—Tastes and habits had taught him thrice the number of languages spoken by the Grand Registrar, he had therefore the advantage of being enabled to read and comprehend more books than that Brother, and could assure him he had derived pleasure and instruction from that source of Masonic knowledge. Those who knew anything of the continent, knew that large collections of books existed in Masonic societies there, and that many very valuable works were in this country, which the library, if established, might some day hope to possess. He had collected several rare and costly works on Masonry, valuable even in the places where they were published and best known, from their scarcity; these he intended to present if the library were established and carried on under regulations that were satisfactory to him. Bro. Scarborough, in his excellent opening, had alluded to several purchases made by the Library Committee; one through the agency of Bro. Crucefix, of a manuscript for twenty-five pounds. He could assure those who had not seen it, that it was a truly curious and important document, and one the British Museum would be very glad to possess. He spoke of it of his own knowledge, as the manuscript had been in his hands before it was offered by Bro. Crucefix.

Bro. M^cMULLEN supposed the motion was withdrawn—(cries of “No ! no !”); therefore, he opposed the proposal. If Bro. Lane had such nice books, and was going to give them, why had he not done so? The library committee had never heard of the books, or of the intention before now; they had no objection to take them. Bro. Scarborough complained that in former years it was stated, in the Pocket Book, that a library existed, and yet no one could find it, or see the books; and then he made a grave charge that it was omitted from the last calendar. They could not please him anyhow. It was to prevent his being misled that it was left out, at his own suggestion, altogether. It would not do, and Bro. Scarborough had better withdraw his motion.

Bro. LANE explained. He said he would present the books if the regulations in future were satisfactory, not as now, to be buried alive.

Bro. PHILIPPE followed, in support of the library.

Bro. CRUCEFIX called the attention of Grand Lodge to the time, three minutes to eleven. He had the Most Worshipful Grand Master’s permission to propose at once that a portrait of the Earl be painted, to be placed in the Hall, among his noble and illustrious predecessors. Very little need be said upon the subject, for if much were attempted, it could not tend to increase the perfect unanimity with which he felt assured this proposition would be received.

Bro. WHITMORE seconded, and the Grand Lodge rose *en masse*, and carried the resolution by acclamation.

The GRAND MASTER, in a few words, returned thanks for the compliment, and agreed to sit for the portrait; but he hoped that no haste would be anticipated, as his various engagements and business would not enable him at present to devote much time to it.

It was proposed and carried that a committee of five be appointed to carry into execution the vote of Grand Lodge, viz. :—Bros. Crucefix, Dobie, Whitmore, R. Alston, Jun., and H. S. Lee. Bro. J. C. Morris’s, S. G. W., name was added.

Bro. FAUDEL pointed out that the number was full without him, and that the vote for a committee of five was passed.

Bro. P. Hardwick, G. S. B., and Bro. Morris, S. G. W., were, nevertheless, added.

Bro. PHILIPPE resumed the interrupted debate on Bro. Scarborough’s motion, and went into a history of the library from its commencement, during the Grand Registrarship of Bro. Henderson, and while he (Bro. Philippe, was on the Board of General Purposes. The Brother spoke at great length, amid the noise of Brethren leaving Grand Lodge. He was understood to approve heartily of the project, and would lend his services and experience to make some practical and useful arrangement for the convenience and carrying out of the measure.

The M. W. GRAND MASTER did not see that the sum asked for would at the best, carry out the intention of Bro. Scarborough. If a large sum had been asked for, and it had been in the power of Grand Lodge to have dispensed so large a sum—say, five or six hundred pounds a year—a library might be obtained, but it would take many years before any good would come of so small an annual expenditure. That was not the proposer’s object, but an immediate useful arrangement for a library. This, it was evident to any reflecting man, was not to be done by the means at their command; but he, the M. W. Grand Master, would advise the mover to bring it before the Board of General Purposes,

which could shortly be done; indeed, he would propose that it be referred to the Board, and then some way might be found of meeting the difficulties that now presented themselves.

Bro. Scarborough assented.

Bro. Dobre should take care that Bro. Scarborough was summoned to attend before the Board, and he hoped he would bring all his books with him.

Grand Lodge was then closed in ample form.

QUARTERLY COMMUNICATION.

December 1, 1847.—Present: the Right Hon. the Earl of Zetland, M.W.G.M., on the Throne; Bro. Lewis, P.G.M., Sumatra, as D G.M.; Bro. Alston, P.G.M. Essex; Bro. Lord Suffield, P.G.M. Norfolk; Bro. Humfrey, P.G.M. Kent; Bro. Dobie, P. G.M. Surrey; W. Bro. Morris, S. G. W.; W. Bro. Robert Willett, J. G. W.; Bros. Hebelor, Burmester, Rev. J. Carver, and Boronandi, representatives from Berlin, Hamburg, Massachusetts, and Switzerland; about forty Grand Officers; a numerous attendance of Grand Stewards, present and past; and Masters, Past Masters, and Wardens of many other Lodges.

The Grand Lodge was opened in ample form with solemn prayer.

The GRAND MASTER said, he had received notice that it was intended to ask him a question that evening upon the subject of privilege; he should, therefore, request the Brother to go on with that before any other matter came before Grand Lodge, as it was desirable to settle it before a proposition that would be made that evening should be entertained. That evening was the time fixed upon to propose a Grand Master, and he understood he was to have the honour of being put in nomination; but as the question to be proposed affected him individually, he did not think it right that he should be nominated, unless he gave what was considered a satisfactory answer. He called upon Bro. Lane, therefore, to proceed.

Bro. Lord SUFFIELD.—“Aye, that’s it.” (Cries of “Order,” “Chair.”)

Bro. Dr. LANE stated, at length, his question of privilege. That a report, professing to be an accurate account of what he and others had stated in Grand Lodge, at the Quarterly Communication in June, and published by authority of the Grand Master, had misrepresented what he had said, and very inaccurately reported his speech. He had not the vanity to suppose that what he said in Grand Lodge was of much importance, nor very valuable; he should, therefore, not complain if he were not reported at all; but he could not conceive that it was considered justice to make what he had said appear ridiculous. He had no doubt that it was inadvertence; and if he had been permitted, at the next meeting of the Grand Lodge, to have set himself right, the question would never have reached any importance; but others had made it so, and left him no alternative but to ask if it was by his lordship’s instructions that such a report of his speech had been made. Every Brother must see that, personally, it was not of very great consequence, and that he brought no charge whatever, more particularly against the M. W. G. M., of whom it had been his fortune frequently to speak in

Grand Lodge, and always admitted that he believed he was a most amiable and kind man, and would on no account be guilty of premeditated injustice. It was solely on public grounds he had brought forward the subject, and had no doubt the M. W. G. M. would be glad to put the whole question upon a proper footing. He had made use of the word "misrepresented:" he assured his lordship and the Grand Secretary he did not mean it in an offensive manner, neither wishing to insinuate that it was used as done intentionally or wilfully, and would, therefore, withdraw it, finding it had given pain, and such was not his object; and any other word would express as well that he meant to say he had not been correctly reported. Of that he entertained no doubt, and left it, therefore, to those who were responsible for the report to explain, if they thought proper (Cheers).

The GRAND MASTER had, on a previous occasion, stated his reason for giving an authorised report of what took place in Grand Lodge: it was because the *Freemasons' Quarterly Review* gave unauthorised reports, which had the appearance of being sanctioned by Grand Lodge: such was not the case. To meet the difficulty of having their proceedings continually published in the *Freemasons' Quarterly Review*, which had been denounced as an unauthorised publication, he said he would cause a reporter to attend, and take notes of the proceedings, which he, the Grand Master, would take upon himself to superintend the publishing of. He never had intended that the report should be a verbatim copy of what had been said, but a brief summary of what had taken place at their meetings; and such had been done. He had not lived so long without knowing that men liked to hear themselves talk; and many years' experience in the House of Commons, and some few in the House of Lords, proved to him that half the speeches would never have been made if it had been thought they would not get into print. He was not going to make the Grand Lodge a debating society for men to make speeches, the only purpose of which was to get them into print.—The Grand Master then read the reported speech, and the copy that had been forwarded by Bro. Lane; compared them, and made comments as he proceeded.—He did not think, he said, he should be worthy of their confidence, if it were thought he intentionally issued wrong reports; but he sanctioned and held himself responsible only for the substance of the address of the Brethren.—The Grand Master concluded a long and temperate reply, which appeared to give general satisfaction.*

Bro. Lord SUFFIELD did not think the matter should rest there (oh, oh). They should hear him out. He considered a charge had been made against the Grand Master. The Brother who brought it forward had explained away a part, and he supposed the Brother would now withdraw the remainder, and express his regret at having brought it forward. (Loud cries of "No! no!" from all parts of the hall.)

Bro. LANE had already said all he had to say upon the subject. He meant nothing offensive to his lordship; he brought the matter before Grand Lodge upon public grounds, and did not stand at all singular in the opinion that the report was not quite correct. The word "misrepresented" seemed to imply a predisposition to give an incorrect report; but as that was not his thought, he had withdrawn that word.

Bro. HUMFREY would like, and he was sure his lordship, the M. W. G. M.,

* The M. W. G. M. was cheered several times by the Brothers on the days during his explanation.

would also like, the expression of the opinion of Grand Lodge. It would not be possible to go on without the M.W.G.M. had the confidence of the Brethren, and no living man could be more entitled to it. The Prov. Grand Master for Kent then launched into a fulsome panegyric, which, to a mind like that of the M.W.G.M., we think, must have been unpleasant in his presence, and concluded by proposing that the Grand Lodge "is satisfied with his lordship's reply, and thanks him for the trouble he has taken, and declare the report as published by his lordship's sanction to be entirely correct." This proposition, however, seemed to meet with general opposition, and cries of "write it!" "read it!" were general. The motion, omitting the entire last part, was then read, and seconded by Bro. Dobie, and was put. Some Brothers seemed to object, but a feeling being evinced that it should be carried unanimously, Bro. Lane and others called out, "A mistake—a mistake!" The motion as altered was passed.

The minutes of former Grand Lodge was read; also several reports from Board of General Purposes, Board of Benevolence, and Committee of the Royal Masonic Benevolent Annuity Fund. Several of the subjects gave rise to debates; among other matters, that of the Treasurer of the Lodge No. 22, who had been suspended by the Board; which was carried without a dissentient, the Brethren regretting it had not been made expulsion at once.

On the motion that the minutes of the Especial Grand Lodge, held on 29th November, be confirmed,

The GRAND MASTER said, that he should move for the confirmation of the whole of the minutes, except that part which gave two hundred pounds to the Masonic Benevolent Annuity Fund, and to three hundred pounds for Annuities to Widows of Freemasons; not that he objected to the charities, but in these difficult times it was necessary to be very cautious before we decide upon parting with so much money annually; but his objections were, that only forty-eight hours had elapsed since that vote had been passed, and sufficient time had not been given for a dispassionate consideration of the subject by the members of Grand Lodge, and of course not sufficient time to make the Provincial Brethren acquainted with the decision. His objections were thus twofold, namely, the doubt of their means, and the want of time to promulgate the same. No difference could be made by the postponement of the confirmation, as the Board of General Purposes was to suggest the regulations by which this fund was to be governed, and submit the same to Grand Lodge; the Board could be proceeding in the department which had been assigned to it, and, when completed, come to Grand Lodge with them; so that, in fact, not the slightest hindrance would be sustained by not confirming those minutes until the next meeting.

BRO. HUMFREY, P. G. M. (Kent), seconded the motion, on the ground that he and his province knew nothing about it. He would ask the Grand Secretary if he had given notice to the provinces of this motion coming forward. [The Grand Secretary, after some finching, and endeavouring to avoid the question, replied "No."]

BRO. ALSTON, P. G. M. (Essex).—The Brother had a right to put all his questions to the chair, but not to the Grand Secretary. Every notice called for had been given, and every Masonic law complied with. Did the Grand Secretary ever give any notice of any motion to the provinces? of course not—it was not his duty to do so. This question was as well known in the provinces as in London, and as well understood and wished

for. If the Prov. Grand Master for Kent knew nothing about it, it was his fault; he ought and might have known; and if he had, he would have found, on enquiry, his province as desirous to see it in operation as his province (Essex). He saw no use in postponing the minutes; the subject had been very ably and fully debated more than once, and was generally approved. The proposer of it had given notice of his intention to bring it forward at five successive Grand Lodges, and what more could be desired? He trusted it would be at once confirmed.

Bro. CRUCEFIX, as the mover of the proposed grant, had not the slightest wish that this subject should be hurried, or thought to be pressed forward, without the fullest enquiry. If it were even still more fully debated, and the honest opinions of the provincial Brethren allowed to be given, it would have their unanimous support. It was a holy cause—it would bear the light of investigation; and if the Brethren thought more time should be given, in God's name let it be so. The beginning was certain, the end would be great, the result was undoubted; and he had not the slightest fear that the charity and Masonic worth of the provincial Brethren would yield the long-delayed justice to the widows of the deceased members of the Craft. The vote for confirmation would be as unanimous as the vote for the motion whenever it came forward and whoever might be present. As to not giving sufficient notice, nearly two years' notice, repeated every three months, was surely enough. He had done everything in his power to give publicity to the subject, and everything that Masonic law, within and without these walls required, he had performed. As to common law, he did not attempt to mix up such a question therewith. His was a bill of the first character, bore the seal and impress of true Masonry, and was, above all, indorsed by "charity," and he had no fear of the provincial and London Brethren duly honouring it in March next.

Bro. PHILIPPE hoped it would at once be confirmed, for he knew something of the province of Kent, and could assure the Prov. Grand Master of that province that the Brethren were perfectly satisfied. He also knew something of Essex, and Herts, and several other provinces; and from what he could learn, they would all be pleased that this motion was brought forward, and were ready to support it. He did not think there was the slightest necessity of fearing bad times in Masonry, although every thing had its ups and downs; but they had ample funds, and need not fear that they could not carry out the vote of three hundred pounds to support poor, aged, and distressed women. If they really and honestly had such a fear, why vote two hundred a year to the Annuity Fund, without any notice or intimation whatever? Why be lavish upon one charity, and refuse to another, equally worthy, but not at all supported. He objected, on the motion being put, to the additional two hundred pounds to that fund, which was quite uncalled for at present, receiving, as that charity did, four hundred pounds a year already from the Fund of Benevolence. It could not really be the fear of not having the means, seeing that no opposition was made to the additional grant of two hundred pounds to male pensioners; but a cry was raised when three hundred pounds was asked for, after two years' notice, for female pensioners! He could not agree to what had been said against the confirmation of this grant, as there was not any good argument in support of it.

The MASTER of a Kentish Lodge (the name has escaped us), spoke

on the subject, and stated that his Lodge had not received any notice of the Especial Grand Lodge.

The Grand Master's suggestion, of a postponement to March, was unanimously agreed to.

BRO. GIBBINS, before the conclusion of the preceding debate, jumped up, but as quickly resumed his seat. At the proper time he once more essayed to speak, to propose that the Right Hon. the Earl of Zetland be the Grand Master for the year ensuing. The laughter with which he was greeted, and which continued several minutes, placed the Brother in no enviable position. This, however, he bore with stoical fortitude, looking from side to side. On his right and on his left the scene was the same, and the very dais re-echoed the laughter of the Brethren. We hope never again to witness such a sight in Grand Lodge, which was directed entirely at the manner of the proposer, and not in any way to the subject of his motion. When silence was restored,

BRO. DR. LANE seconded the proposal. When entering Grand Lodge, he did not anticipate the honour of which, he had no doubt, every Brother present envied him; but he did it to show his sincerity, and that no personal motive on his part, or disrespect to the Grand Master, induced him to bring the breach of privilege question before the Brethren. Bro. Lane again went at length into the whole subject.

The GRAND MASTER had given notice that he should propose the alteration of the 11th clause of page 62 of the present Book of Constitutions, which compelled twenty-eight days to elapse before a Brother could receive a higher degree, and that eight days in our colonies should be sufficient time between each degree, if the Prov. Grand Master granted a dispensation to that effect. It happened, that in many of our colonies there were Lodges under the constitution of Scotland and Ireland, and by their laws all the three degrees could be given in one day. Many men, who would prefer being English Masons, went to those Lodges because they could, as they supposed, learn a great deal more in so short a time. Many of these we should be proud to enter under our constitution; but they, being passers through, or seafaring, or military men, could not join us. He, therefore, thought it advisable to meet the difficulty by his present proposal.*

BRO. DOBIE seconded the proposal.

BRO. HUMPHREY would support the motion, yet he thought, in fact he asked, for its extension. His province was peculiarly situated. It had many harbours, and a great extent of coast, was visited by many seamen, and should, therefore, come within the operation of the proposed law. Many persons who would spread Masonry all over the world would then become initiated, but now declined.

BRO. R. GARDINER ALSTON reluctantly, and with considerable diffidence, rose to oppose the Grand Master's proposal; it was a mere matter of expediency, quite unnecessary and uncalled for. So highly had this law been thought of, that an additional clause had been inserted, that no dispensation was to be granted to suspend the operation of this law. How did candidates know that three, or three hundred degrees, existed? Was he, when initiated, less a Mason than if he had them all?—and was every Mason to be put to the proof before the hand

*We are compelled, from want of space, to curtail all the speeches upon this question: we give the points only.

of fellowship was extended to him? He was as much a Mason at the first as at any other degree, and could receive a Grand Lodge certificate just as well. The men it was proposed to admit by this law were those who had no settled abode for the time; if they had, the law was not required; if they had not, they could get the remaining degrees at the port they happened to be at a month after their admission, and so on. He could not see any necessity, and therefore, could not concede any alteration.

Bro. BURMESTER spoke on the subject.

Bro. H. C. SIRR was an Irish Mason, and could speak of the great respect the Grand Lodge of Ireland, which he once had the honour to represent, entertained for the Grand Lodge of England. They did not wish the English Masons to come down to them; on the contrary, they had so high an opinion of the English Book of Constitutions, and the way it was observed, that they were anxious to raise theirs to the same standard. He could not believe they were serious in wishing at once to get rid of so important a feature, which compelled every man to give some proof of his proficiency. He did not see either that a man was less a Mason for being initiated in an Irish Lodge in one of our colonies, than in Scotch or English Lodges; but he certainly considered it dangerous to get rid so easily of one of our landmarks.

The GRAND MASTER then ordered two letters to be read that had been received from the Provincial Grand Masters of the Bahamas and Nova Scotia, and one from Captain Mathew, the governor of the former—all soliciting the relaxation of the law.

Bro. PHILIPPE found, after all, the case rested upon two letters, the contents of which he could not agree with. Because Lodges happened to exist where several degrees were jumbled together, were we without reason to do the same? Why not rather induce the Irish and Scotch Lodges to put themselves on a footing with ourselves, than, without consulting or advising with them, come to their standard? If we gave way, Freemasonry was gone. Our ceremonies were impressive, our obligations important; deprive them of their regularity, and what did they become? What, indeed, would become of Masonry? It would become less and less intellectual. The laws for the Colonies could not with any justice be withheld from the Provinces, and then to London was but a step.

Bro. CRUCIFIX entered into the question of the proposed relaxation in the law, which he altogether denounced, not merely as dangerous to the Craft, but as the first step to its extinction as a great universal system of "Unity;" it was the sacrifice of high consistency to a mean expediency. It was so threatening in its character as to call for the energetic opposition of every true friend to the Order. What, after all, did the friends to this unholy contemplation urge? Why, that because the Scottish and Irish Grand Lodges were so relax in their ritual, the Grand Lodge of England should descend from its high estate! It had been attempted to show, that a week's study was equal to a month's; he was of a different opinion, and having given the attention of many years, the most important of his life, to the study of the Craft, and having thrown his mind and his heart into its mysteries, he could not more thankfully acknowledge the blessings he had derived than by opposing, with all his power, this encroachment on its stability. Let this proposed motion be carried, and he would prophetically declare the citadel itself must capitulate. "Let us have," said the Brother, "but a few determined supporters of Masonry; but as to such as would join us under the circumstances proposed, I would not willingly accept a whole army of them."

Bro. RULE, G.P., was a Scotch Mason ; he was made in a Lodge over which his father had presided many years, and he received his degrees all in one night ; and what did he think of it, would they suppose?—he knew nothing at all about it the next day. It was extremely bad, and doing away with the respectability of the society. “Indeed,” said Bro. Rule, very excited, “it will be no better than a free and easy, an Odd Fellowship, or whatever else you call some of those societies ; a man will get in to have a good dinner, pay for it, and say or think all the rest is humbug.”

R. W. Bro. JENNINGS, at great length, supported the motion, and attempted to show it was of no consequence to have all the ceremonies performed eight days from each other ; for, if a man did not learn something of Masonry in eight days, he would not in twenty-eight.

Bro. J. C. MORRIS, S. G. W., could say he would not yield to Bro. Crucefix, or any Brother, in love of the Craft, or in supporting the landmarks ; but having been Deputy P. G. M. of Madras, he had found the inconvenience of not being permitted to grant a dispensation upon the time allowed for each degree.

Bro. JOHN SAVAGE did not agree that any necessity for alteration existed. It was an important landmark that was sought to be abolished ; but if even he were to suppose such a thing desirable, which he did not, the proposal did not at all meet it. We were informed men could get three degrees in one day, and to counteract that, we were to make them wait eight days. They would no more wait eight days than twenty-eight. Either we must do the same as the Scotch and Irish Lodges, or they would have the preference from those who had hitherto given it to them. Why not make them all they wanted at once—anything. If this were done, they might depend they had arrived at the beginning of the end of Masonry.

Bro. DR. MACKENZIE said, we were going downwards ; on the Continent, months, not days, were required before a Brother was advanced, and proof of his having exerted himself to deserve the advancement should be given. The multiplicity of O.B. to be taken in one day, should in itself warn them how they approached to the system where that was adopted, for no man could know, in the hurried manner it was proposed to advance him, the nature or importance of his O.B.

A division being called for, there appeared for the proposition of the Grand Master	90
Against it	49
	—
Majority	41

Bros. Mitchell, Rackstraw, Crucefix, P. Hardwicke, &c., moved for various grants, on the Report of the Board of Benevolence being read ; among which were two of fifty pounds and one of thirty.

Bro. Crucefix presented to the Grand Lodge, on the part of Bro. R. Spencer, P. M. of Lodge No. 329, two copies of the engraving of the statue of his late R. H. the Duke of Sussex, M. W. G. M. The thanks of the Grand Lodge were voted to Bro. Spencer for the gift.

Grand Lodge was closed in ample form, and solemn prayer.

GRAND CONCLAVE OF ENGLAND AND WALES.

COMMITTEE OF GENERAL PURPOSES, 1st Oct.—Present, Sir Knights Crucefix, Claydon, and Wackerbarth.

There being no report from the Sub-committee appointed to consider of the costume, &c., the subject could not be entertained.

Some correspondence was read; in particular, a letter from Jersey, on the subject of a warrant for an Encampment; which, of course, was respectfully referred to the Supreme Grand Master.

A report was given of a Masonic Templar having been munificently relieved by the Chapter of Observance with twenty pounds, but whose certificate was not returned to him, by reason that it was considered to be informal, if not a forgery. The certificate was produced to the Committee, and was an exact copy of the certificates formerly issued by the Grand Conclave, and the assumed seal of which body was attached; but it appeared to this Committee that either such certificate and seal must have been surreptitiously obtained, or that the certificate itself was altogether a forgery.

The Committee then directed that the certificate should be impounded, and that the Commander of the Encampment, No. 15, at Newcastle-on-Tyne, should be written to on the subject, detailing all circumstances, and requiring his explanation thereon.

It was suggested that the month of October was altogether an inconvenient time for the meeting of the Committee.

The Committee then adjourned.

SUPREME GRAND COUNCIL FOR ENGLAND AND WALES.



The Supreme Council of *Sov. Gr. Insp. General* of the 33rd and last degree of the Ancient and Accepted Rite, assembled by regular convocation at their Grand East at the Freemasons' Hall, London, on the 9th of December, instant.

After the discussion of affairs relating to the administration of the Supreme Council, and the reception of a highly satisfactory statement of the financial affairs of the Supreme Council from the Ill. Grd. Treas. Genl. H. E., the Supreme Council constituted itself a Sovereign

Chapter of Grand Elected Kts. K. H. of the 30th degree.

The Most P. Sov. Gr. Commander, R. T. Crucefix, on the throne.

The Ill. Bro., Henry Udall, Gr. Treas. Genl., occupied the Chair of President of the Sovereign Chapter of Kts. K. H. The Sublime Princes of the Royal Secret of the 32nd degree, and the Grand Inquisitors Commanders of the 31st degree, then present, took their seats according to their respective rank and dignity in the Order.

The Sov. Chapter of Kts. K. H. having been opened with the accustomed ceremonies, the Excellent and Perfect Brethren, Sir John Stephen Robinson, Bart., of Rokeby Hall, Ireland, and Stephen Henry Lee, were introduced, and, with the ancient and accustomed solemn ceremonies, received and admitted to the exalted degree and dignity of Grand Elected Knights K. H.

The Ill. Gr. Sec. Genl., D. W. Nash, then read to the assembled Members of the Holy Empire such decrees and ordinances of the Supreme Council, touching its constitution and organization, as the Supreme Council deemed advisable to be made known to the Members of the Holy Empire; and announced that the choice of Representatives to and from the Supreme Council of the 33rd degree for the Northern Masonic District and Jurisdiction of the U. S. of North America, and to and from the Supreme Council of the 33rd degree for France, and this Supreme Council, had been fully arranged and confirmed; that on the part of the Supreme Council for the Northern Masonic District and Jurisdiction of the U. S. of North America, the Illustrious Brother, Edward A. Raymond, Gr. Treas. Genl. H. E., had been appointed Representative of this Supreme Council, and on the part of the Supreme Council for France, the Illustrious Brother Bugnot; and that on the part of this Supreme Council, the Illustrious Brother, Henry Udall, Gr. Treas. Genl. H. E., had been appointed to be the Representative of the Supreme Council for the Northern Masonic District and Jurisdiction of the U. S. of North America, and the Illustrious Brother Henry Beaumont Leeson, Gr. Chanc. H. E., to be the Representative of the Supreme Council for France.

The Sov. Chapter of Kts. K. H. having been closed in due form, the Supreme Council constituted itself a Sov. Chapter of Princes Rose Croix, when all the Excellent and Perfect Brethren of that degree in attendance were admitted, and, with the Illustrious Brethren assembled, adjourned to the banquet-room.

THE CHARITIES.

As yet no reports have been received from either of the Schools, or the Benevolent Annuity Fund. We understand that, on the 14th October, five children were elected into the Female School; and it will be seen, by our report of the Especial Grand Lodge, that an additional sum of two hundred pounds per annum has been voted in aid of the Benevolent Annuity Fund. The vote abides the result of the Grand Lodge in March next as to confirmation.

ASYLUM FOR WORTHY AGED AND DECAYED FREEMASONS.

That this, Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft."—*Unanimous resolution of Grand Lodge, Dec. 6, 1837.*

The Committee of Inspection having made their final report, it was decided, at a Special General Meeting, held on the 28th October, that

the site selected for the erection of the Asylum at Croydon was in every respect desirable, and that the land should be purchased. The deposit has been paid, and the conveyance-deed is in course of preparation.

We had hoped to have given fuller particulars, but as the legal arrangements are not completed, this is not possible. We request the forbearance of our readers; meantime, several talented artists intend to compete in designs.

The Annual Ball in aid of the Asylum will, it is understood, take place in February: the list of Stewards is already numerous; and now that the certainty of the erection of the Asylum is beyond all doubt, additional interest will be imparted to the gratification of the evening. Fuller particulars of the ball will appear in our advertising pages.

THE REPORTER.

THE TESTIMONIAL TO BRO. SAVAGE.—The time fixed for the presentation to Bro. Savage is on Friday the 17th of March, on which occasion the Committee and their friends purpose to have a supper banquet, to which they publicly invite the attendance of such of the Craft as may be desirous to honour them by their company. The chair will be taken by Dr. Crucefix, who will be assisted by Bro. Mountain as Deputy, and a competent Board of Stewards to conduct the proceedings. We anticipate not merely a pleasant meeting, but that it will prove an instructive lesson, by the grateful manner in which a merited compliment will be paid to a most useful and faithful servant of the Craft.

EMULATION LODGE OF IMPROVEMENT, Nov. 19.—The anniversary festival of this distinguished Lodge was held. The attendance was not so numerous as we have seen on former occasions, but it lost nothing of its *prestige* under the presidency of Bro. Hervey, the treasurer. It was observed that a little of the “publicity” given to the anniversary of the Lodge of Instruction in the city might be advantageous, and the anniversary of 1848 is looked to in proof. The memory of Peter Gilkes was drank in silence. The general addresses were of no ordinary kind.

OAK LODGE (No. 225.)—The Worshipful Master, Bro. Pryer, has been supplied with so much work during the present season, as to be unable to continue his series of lectures during the ordinary meetings of the Lodge. At the meeting in October, besides passings and raisings, five gentlemen were initiated, and upon that occasion was presented the interesting circumstance of a father and son seeking admission into an universal Brotherhood—Cornelius Horne, Esq., manager of traffic of the South Western Railway, and his son Mr. Canille Horne, having then “been brought to the LIGHT.” The latter had not attained his full age of twenty-one years, but the M. W. Grand Master, at the request of Bro. Pryer, kindly granted a dispensation to authorize his initiation. William Robert Burgess, Esq., nephew of the late Dr. Burgess, Bishop of Salisbury (who was a Brother of our Order), and Dr. Cotes and W. Critchett, Esq., were also initiated. It is needless to say, from the correct working of this Lodge, that the ceremonies were performed in the most imposing and effective manner, and that the candidates were deeply impressed with their solemnity. After the Lodge had adjourned to refreshment, the W. M., in proposing the health of the newly-initiated

Brethren, took occasion to address them, in a forcible manner, upon the objects and principles of our Order, and explained the true meaning and high moral references of many portions of the interesting ceremony they had witnessed, so as to afford a complete elucidation of many portions containing a hidden meaning, and which, without due explanation, are not intelligible to the novice. Bro. Cornelius Horne returned thanks on behalf of himself and the newly-initiated Brethren, in a speech characterized by great good sense and deep feeling, expressive of the effect which the ceremony of initiation had produced upon his mind; his ardent desire to become better acquainted with the true secrets of Freemasonry, his sincere conviction in their beneficial tendencies, and his firm intention to support, by every means in his power, the principles of the fraternity. We regret that space will not permit us to do justice to an address so creditable to an E. A. P. Several other gentlemen were proposed, so that the W. M. will be busily engaged; and we understand it is the intention of the Lodge to request him to retain his seat in the East for another year.

MOUNT CALVARY ENCAMPMENT OF KNIGHTS TEMPLAR.—We understand that the members of this Encampment, over whom Sir Knight Pryer (S. G. I. G. 33rd) presides as Eminent Commander, intend applying to the Supreme Council of the 33rd degree for a warrant, authorizing them to confer the superior degrees; the intention, in particular, being that the Rose Croix degree should be constitutionally conferred, so that the Companions receiving that sublime degree may be recognized in the various Supreme Councils of the Eastern and Western hemisphere, which they cannot be unless admitted under the sanction of the Supreme Council of England and Wales. It is as well that that fact should be more generally understood, as the Rose Croix degree is not an appendage to Templar Masonry, falling under the jurisdiction of the Grand Conclave, but is the 18th degree of "the Ancient and Accepted Rite," over which the Supreme Council in each country can alone exercise legal and competent jurisdiction. As the Eminent Commander is a member of the Supreme Council, there is no doubt that the matter will be managed to the satisfaction of the Encampment.

GRAND STEWARDS' LODGE, PUBLIC NIGHT.—*Notice.*—In consequence of the lamented death of Bro. J. P. ACKLAM, P. M., there will be no meeting of the Grand Stewards' Lodge on Wednesday, Dec. 15, 1847.

By order of the W. M.,

ROBT. H. FORMAN, Secretary.

ANTIQUITY LODGE.—A torpor appears to have come over "old antiquity." John Henderson, where art thou? Come to the rescue, or there will be a beggarly account of empty seats!

BANK OF ENGLAND, 329.—This admirable Lodge sets difficulties at defiance; and proudly it is ever at work. As a work of art, Bro. Smith's portrait gallery is worthy of a visit.

The press of public matters prevents us giving many reports, which indeed generally come so late that we may well be excused their omission.

CHIT CHAT.

SIR AUGUSTUS D'ESTE has lately erected, in St. Lawrence Church-yard, Ramsgate, a splendid tomb, to contain the remains of his mother, the late Duchess of Sussex and the Countess of Dunmore, which are to be removed from the church; and it is also his wish that, at his decease, he should be interred with them.

SIR DAVID POLLOCK, late Chief Justice of the Supreme Court of Judicature at Bombay, who died on the 22nd of May last, had executed his will in the previous month of March, appointing two of his sons executors. Charles M. J. Pollock, Esq., solicitor, at Bombay, proved the will in India, and Arthur B. Pollock, Esq., of the Middle Temple, barrister-at-law, proved the same in London. The property in this country, liable to duty, was valued at 12,000*l*. His property in India and in England is to be divided into eight equal parts, leaving a share to each of his six sons, one share to his daughter, and the remaining share to the three children of his eldest son, deceased.

THE LATE DENOUNCER OF FREEMASONRY.—The Right Rev. Magr. Caruana, Archbishop of Rhodes, and Bishop of Malta, died on the 17th of November, at the advanced age of 88.

SPREAD OF CHARTISM.—The French are jealous that they have not a member in their Chamber of Deputies like Bro. Wyld, the mapseller, in the House of Commons, as there might be a chance they say, then, of the "*Charte*" being made, at last, "*une vérité!*"

FREEMASONRY.—A man must be a poor creature that cannot invent a hoax. For two centuries we have had a first-rate one, and its name is—Freemasonry. Do you know the secret, my reader, and shall I tell you? Send me a consideration, and I will. But stay, the weather being so fine, and the philosophers, therefore, so good tempered, I'll tell it you for nothing; whereas, if you become a Mason, you must pay for it. Here is the secret:—When the novice is introduced into the conclave of the Freemasons, the Grand Master or his Deputy looks very fierce at him, and draws his sword, which makes the novice look very melancholy, as he is not aware of having had time as yet for any profaneness, and fancies therefore that somebody must have been slandering him. Then the Grand Master or his deputy cites him to the bar, saying, "What's that you have in your pocket?" To which the novice replies, "A guinea." "Anything more?" "Another guinea." "Then," replies the official person, in a voice of thunder, "fork out." Of course, to a man coming sword in hand, few persons refuse to do that. This forms the first half of the mysteries; the second half, which is by much the more interesting, consists entirely of brandy.—*De Quincey*.

ANECDOTES OF PIUS IX.—One day, as he was passing privately in one of the distant streets of the Transteverini, a considerable crowd was assembled round an old man, stretched upon the ground, and beating his head against the pavement in strong convulsions. "It is a Jew! it is a Jew!" cried the people; and, restrained by the accursed name, not one afforded the poor man the least assistance. "It is a man!" cried the pope, descending from his carriage, and pressing through the crowd; "it is a suffering creature, who must be succoured!" and raising the poor Jew in his arms, he placed him in his carriage, and

conducted him to his home, where he remained until his senses returned. The same day he sent him his physician, and the following day one of his secret chamberlains to make enquiries concerning him.

We find the following anecdote in some of the Paris journals:—“Cardinal Lambruschini wrote to several religious communities engaging them to offer up prayers that the pope might be removed from his state of blindness. One of these letters was sent to Pius IX., who caused the cardinal to be invited to come and see him. The cardinal having replied that he was ill, and could only go the next day, the pope sent a message that he would wait on the cardinal. On this the cardinal hastened to the Quirinal, and on being introduced to the pope, the Holy Father placed in his hands the letter which he had addressed to the communities. When the cardinal had read it, the pope said ‘You now understand that I could not go to bed without pardoning you!’”

MALTA, Oct. 24.—Yesterday a confirmation was held in the English church of St. Paul, in Malta, by the Bishop of Gibraltar, for the officers and seamen of the Mediterranean squadron. The squadron, consisting of six line-of-battle ships and two frigates, was at anchor in the great harbour, and it was a beautiful sight to see the candidates landing from the ships and proceeding through the streets of Valetta, headed by the chaplains and officers, to the noble edifice in which the confirmation took place. There were between three and four hundred in number, including a good many officers; some of them lieutenants of mature age, who had never before had the opportunity of being confirmed. The demeanour both of the officers and men showed that they were impressed with the solemnity due to the occasion. The bishop made an earnest and affectionate address to them, as Christian officers and seamen, warning them against the temptations peculiar to their particular station in life, to which they listened with profound and serious attention. They afterwards knelt down at the communion rail, officers and men together, and were confirmed according to the usual manner. The confirmation lasted about two hours, and the devout attention of the seamen continued throughout the whole time.

SWITZERLAND.—It has been decided at Constance, by sixty-five votes against twenty-nine, that the rights of citizenship, with all the privileges attached to it, shall be conceded to the Jews.—*Douglas Jerrold's Weekly Newspaper.*

A TALE OF VERSAILLES.—One day M. Cerfberr went to the palace of Versailles, to entreat Louis the Fourteenth in favour of the Israelites. He found the hall so full of courtiers, that he was compelled to tarry a long time before he could be admitted. The day had far advanced, and M. Cerfberr, seeing that his turn had not yet arrived, placed himself to repeat the prayer of Mincha, which it is incumbent on Israelites to do before dusk. This religious man retired to a corner of the hall, and while saying his prayer, with profound devotion, the usher of the chamber announced that the king was ready to receive him. Without, however, hurrying himself, on hearing the calls of the chamberlain, who repeated that the king waited for him, M. Cerfberr devoutly finished his prayer, and when admitted to the king, he said, “Sire! there is only one monarch greater than your Majesty; it is God, and it was before him I was detained.” The king, who was acquainted with the piety of M. Cerfberr, and that to a profound patriotism he joined great elevation

of mind, graciously approved his excuse, and granted his petition in behalf of the Israelites of Alsace.—*Moral and Religious Tales.*

MISRECKONING OF AN APOSTATE.—AN Israelitish officer, to curry favour with Napoleon, baptized himself. Relying on the privileges he fancied he should acquire by embracing the religion of the majority of the French, he solicited a preferment, of which he considered himself certain. But the Emperor, who despised all interested apostasies, administered the following rebuke:—"I will give him no promotion whatever; I have no longer any confidence in him. He who has betrayed his God will not hesitate to betray his country."—*Ibid.*

THE ARCHBISHOP AND THE JEWESS.—M. de Cheverus, Archbishop of Bordeaux, so well known for his virtues, was going out in his carriage from the palace, when a miserable looking old woman approached the door of the vehicle and implored alms. "Give twenty francs to that poor woman," said the prelate to the priest who accompanied him. "What! my lord, a piece of gold to this beggar? She is a Jewess!" "You are right," replied the Archbishop; "as a Jewess, she without doubt often receives less assistance than other indigents; therefore give her a hundred francs!"—*Ibid.*

THE PROTESTANT, THE JEW, AND THE CATHOLIC PRIEST.—"A little anecdote, illustrative of Christians being more attached to Jews than to their own brethren, just occurs to my mind, and may, perhaps, fill up a nook in your periodical. A Jew of the island of St. Thomas being at Jacmel, one of the ports of Hayti, some months ago, became intimately acquainted with an English clergyman of the Baptist denomination, who was a missionary there. The missionary, who was in very delicate health, fell ill and died. On his death-bed he begged his friend the Jew to read the burial service over his remains, before they were committed to the earth. The Jew declined, arguing, that, as a Christian, the dying man had better have that service performed by Christians; and stating also, that he could not conscientiously read, on so solemn an occasion, what he did not believe in. 'Then say the prayers customary at the funeral of a Mason' (of which fraternity he was a member) was the reply. The Jew was a Mason of high rank, and scrupulously fulfilled the request, the funeral being attended by every respectable inhabitant of the place. Thus a Protestant preferred a Jew's services to those of a Catholic priest. I regret to say that the Jew died a month ago. His name was Benjamin Levy."—*Jewish Chronicle.*

MARRIAGE.—Sept. 30.—At Trentham, Staffordshire, the Marquis of Kildare, eldest son of the Duke of Leinster, to the Lady Caroline Leveson Gower, third daughter of the Duke and Duchess of Sutherland. Bro. the Marquis of Kildare was made a Craft and Royal Arch Mason at Oxford, and a Masonic Templar and R. C. &c., in London, under the auspices of Dr. Crucefix, now M. P. Grand Commander 33rd degree.

Obituary.

FUNERAL SERVICE FOR BROTHER LOUIS BONAPARTE, EX-KING OF HOLLAND.

Paris, Sept. 29.—This day being fixed for the funeral service and interment of the mortal remains of Louis Bonaparte, ex-King of Holland, and of his son Napoleon Louis (who, it will be recollected, was killed in the insurrection at Forli in 1831), I proceeded at an early hour this morning to the church of St. Leu, distant sixteen or eighteen miles from Paris, in which the ceremony was to take place. During the later years of his life, Louis Bonaparte adopted the title of Count de St. Leu. In this church had already been entombed his father, and his first son, who died in infancy.

On my way to the station of the Northern Railroad, I became aware that some of the old soldiers of Napoleon would be present on the occasion, for I overtook, in the Place Montholon, a Red Lancer of the Imperial Guard, and one of the "Guides," (Chasseurs de la Vieille Garde). At the station, I found a large body of officers of the old army—French, Poles, and Italians—all in deep mourning, and soldiers and sub-officers of the different "arms" of the Imperial Guard in their original uniforms. Several special trains had been ordered for the conveyance of all who desired to testify respect for the amiable, brave, and independent Louis, and his great brother, Napoleon.

The little church of St. Leu, in which the ceremony was to take place, was as splendidly decorated, without and within, as regard for mourning would admit. I shall not, however, attempt at this moment a minute description of the manner in which all had been ordered, but shall say at once, that the Imperial arms, the tri-color, arranged as in the time of the republic and the empire, the golden bees, and the eagle, all figured in the decorations. The church was hung with black cloth, the pillars bound with silver bands. Tablets and medallions, with the "N," the eagle, and the Crosses of the Legion of Honour, and of the Iron Crown, were tastefully arranged on pillars, pilasters, and the frieze above. Over the altar, on an Imperial or Royal mantle of violet colour, blazed the Imperial and Royal arms. Near to it, in the middle of the choir, was raised a magnificent catafalque, on which were placed the two coffins—of the parent and his son. The crown, on a cushion, rested on a pillar draped with black velvet, close to them.

The eye wandered, however, from these insignia to still more interesting objects—the mourners. They were numerous; but one, the principal, was absent—Louis Napoleon. There were among them Prince Napoleon, son of Jerome, ex-King of Westphalia, a striking likeness of his uncle, and his sister, the Princess Matilda Demidoff, who also resembled the Emperor; the Princess Bonaparte Wyse; General the Duke of Padua; several members of the Clary family, (that of the Empress Josephine); MM. de Vetry, Thaer, and Belmontet, and Generals Sheraski (Pole), and Oliviera (Italian).

Prince Louis Napoleon was represented by Dr. Conneau.

I shall here observe, that those who believe or who flatter themselves that Napoleon and his family are forgotten in France, would had they witnessed all that I did to-day, doubt the accuracy of the impression. More enthusiasm was displayed at the funeral of Napoleon, but there never was clearer evidence of attachment and respect for him—

self and his family than were indicated by the comparatively small number of persons assembled in the church of the little village of St. Leu. There was an expression of sadness about all, but every eye, rivetted on his relatives—nay, even on the decaying remnants of the Grand Army who surrounded them—spoke a language that could not be misunderstood.

After the funeral ceremonies in honour of the ex-King of Holland and of his son were brought to a close, the relations and friends of the illustrious deceased took their departure; but the bodies are to lie in state during this day and to-morrow. On Saturday, they will be entombed with the remains of Charles Bonaparte—the Emperor's father—and of the infant son of King Louis, who died exactly forty years since.

From the evidence of many who were present throughout the entire day in the church of St. Leu, I find that I have diminished rather than exaggerated the amount and depth of feeling—of affection and respect for the dead—displayed on the occasion; and which must, in fact, be regarded as a testimony of affection and respect for the Emperor. The appearance of the Prince Jerome Napoleon produced, in every person present, a profound sensation. The resemblance he bore to his great uncle struck every beholder. An old soldier, who had seen him pass in a carriage from the railroad station to the church, exclaimed, "That must be the nephew of the Emperor!"

I should have mentioned, that at each side of the altar stood a representative of the Imperial Guard—(one of them only a private soldier, the other had been a serjeant-major, as his uniform indicated). Both wore the Legion of Honour, and had been at Tilsit. On the entrance of Prince Jerome Napoleon, they presented arms to him. After the ceremonies were over, he shook hands with them. When he left the church to proceed to the railroad station, he was surrounded by the people, and so much pressed upon by the crowd, in spite of the large force of *sergens de ville*, and *gendarmes* on duty, that his march was most difficult. Shouts of "*Vive l'Empereur!*" and of "*Vive Jérôme!*" rent the air. Those cries were so loud and so enthusiastic as to suggest fears that the Government might take umbrage or alarm at it, and oblige him and his father to quit France.

The church was so dark, and the light so imperfect, that I could not see one-half of the distinguished persons present. In addition to those I have mentioned, I find there were:—M. Decazes (not the Duke), who had been *lecteur* to Queen Hortense; M. Tissot (of the Institute), M. Cuvillier Fleury; the Abbé Coquinan; M. Dalmesberg (secretary of Prince Louis Napoleon); General Donnadieu, &c. It was reported that Prince Louis Napoleon had received permission from the Government to be present, and vast excitement was suggested by the rumour, but I need not say it was totally unfounded.

July 1.—Died, on board the Danish brig, "Anna Magrethe," on her passage from Hamburg to Singapore, in latitude 0° 30' south, and longitude 22° 50' west, WILLIAM WILSON SMITH, æt. 17, the only and much-beloved son of Brother J. C. Smith, W. M. of Zetland Lodge, No. 748. He was a youth of the most amiable and pious disposition, promising abilities, and in every way likely to have proved a blessing and a happiness to his parents, from whom he had been separated seven years, for the purpose of completing his education in England. The

anguish of his loss is the more severely felt from the near prospect they had of seeing him, when it pleased the Great Architect of the Universe to frustrate their expectations, and take the object of all their earthly hopes unto Himself. This is a sorrow which admits of no other consolation but that which is found in perfect submission to the will of God. May this be afforded them, and realization of mercy eventually experienced in that which now is so painful and grievous.

"It matters little at what hour of day
The righteous falls asleep. Death cannot come
To him untimely, who is fit to die;
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

Had this youth of promise been spared, he would possibly have been initiated by dispensation. The Zetland Lodge is a pattern one, and its Master most exemplary.

Sept. 25.—At his residence, Yarborough Cottage, Southsea, Portsmouth, æt. 73, Bro. GEORGE STEBBING, optician, &c., P. M., P. Z., P. C., and Father of the Phoenix Lodge, 319, Portsmouth, of which Lodge he had been a subscribing member from 1804 to the day of his death, during which lengthened period he never missed a Lodge but from illness or absence from home. The veteran Mason was much esteemed in the Masonic world, as well as in the royal navy, in which service several of his ingenious inventions have from time to time been introduced by the Admiralty. He has left a widow, and thirteen sons and daughters living; amongst them are several active Masons, two being Masters of Lodges and Grand Officers in Hants.

Oct. 4.—At Cleve's Lodge, Queen's Elm, æt. 55, Bro. RICHARD B. PEAKE, leaving a large family in great distress. We believe that a long but-ill founded expectation of future independence had recently been broken to the hope of this estimable man, and that his spirits sunk under the disappointment.

Richard Brinsley Peake, the dramatist, was the author of many deservedly popular productions, including "The Hundred Pound Note," "The Climbing Boy," and various others, the names of which will be in the minds of our readers. The late John Reeve was a performer in not a few of them, and it is not easy to decide whether the actor was more indebted to the author, or the author to the actor. Mr. Peake's talents were extremely versatile; he wrote several novels, and for many years was a valued contributor of essays, &c., to our best magazines. His illness was of considerable duration and suffering, and from the first his medical attendants were extremely fearful for the issue. He was one of the godsons of the late Richard Brinsley Sheridan, who was well acquainted with Mr. Peake's father, at one time prompter at Drury Lane theatre; and subsequently at the Lyceum, when in the hands of Mr. S. J. Arnold. The pieces then performed were usually sent by him to the licenser. The brother of Mr. R. B. Peake was formerly actively employed by Madame Vestris at the Olympic, and he also followed the business of a coal-merchant, but we believe that he died some years ago. "Dick Peake," as he used familiarly to be called, was a most cheerful and clever companion, but at the same time a man of very regular life and steady conduct. Nobody can for a moment dispute his claims on the sympathy of the public and of the profession, and we hope that something substantial may be done for his wife and family in the shape of benefits at our theatres. This is such a case as we should like

to see Mr. C. Dickens and his amateur histrionic friends take up, and in this way it would not be difficult to raise such a sum as a thousand pounds, a most material aid to the widow and her children.

We are glad to hear that several literary, musical, and dramatic persons have formed themselves into a committee, with the view of getting up a performance, on an extensive scale, for the benefit of his family, and that most of the available talent in the metropolis will cheerfully aid in the benevolent cause. Covent Garden is spoken of; but nothing has as yet been decided upon, nor will it indeed be judicious to have the performance for at least a month yet, when the courts of law will be in full play, and the parliament will be assembled. Several liberal donations have already been received, and there is no doubt but the public, who have been so often amused by his productions, will come forward readily to alleviate the distress into which his widow and numerous family have been plunged by his lamented death.

Bro. Peake was upwards of twenty years in the Craft as a member of the *Jerusalem Lodge*. His character was appreciated at the Board of Benevolence, which unanimously voted fifty pounds to Mrs. Peake. The grant has been confirmed by the Grand Lodge, and we trust that the Brethren at large will unite, and testify to his widow their respect for one of the kindest-hearted Brothers that ever breathed.

Oct. 4.—At his residence, 4, Henrietta Street, Covent Garden, *æt. 52*, Bro. D. DAVIES, solicitor, formerly member of the Bank of England Lodge. He served as Steward of the Asylum Festival last year. A widow and three youthful sons survive him. Bro. Davies was kind-hearted, cheerful, and amiable.

Oct. 19.—We deeply regret to have to announce the death of Lieut.-Colonel JOHN DICKSON, of the County Limerick Regiment of Militia, at his house in George Street, after a tedious illness, which he bore with great patience and exemplary resignation to the will of his Divine Master. Colonel Dickson was many years an active, intelligent magistrate, and deputy lieutenant of Limerick County, a kind friend, and a man of the highest honour and strictest integrity, universally esteemed and respected by all classes of the community, by whom his death is deeply regretted. He is succeeded in his estates by his next brother, Samuel Dickson, Esq. His remains are interred in the family vault at Croom Church.

Nov. 10.—After a long and most painful illness, the sufferings of which he endured with the patient resignation of maturer thought, EDWARD WILLIAM GEORGE EVANS, *æt. five years and six months*, the youngest son of Bro. Evans, of 26, Great Queen Street, was called from a sublunary to a holier existence.

Dec. 3.—Bro. JOHN PHILIP ACKLAM, *æt. 73*, at his house, 138, Strand. He was initiated in the British Lodge, No. 8, passed the chair, and also that of the Grand Steward's Lodge, having served many years since the office of Grand Steward; he was also Past First Principal of the British Chapter, and Past Excellent Commander of the Masonic Knights Templar Encampment, the Cross of Christ; served as Steward of all the charities, and was of course a Governor of all of them. He left no part of his Masonic duty unfulfilled, and may be quoted as an example worthy of emulation.

He has left a widow, a son, and two daughters, who, however lamenting their sad bereavement, must find consolation in the hopeful assurance that earthly duties, humbly but worthily performed, had fitted his thoughts for reception in a better world. As a husband, father, and

friend, Bro. Acklam was loved and esteemed. As a neighbour he was highly respected; all parochial offices, to those of churchwarden and commissioner on the different boards, he had passed in the most creditable manner. To the poor he was consistently kind and benevolent. As a Mason, he was eminent for the graces of independence and worthiness. There was no littleness about him; and although he felt keenly sensible of the insult annually passed on him by seeing Brethren his juniors in years, and far his inferiors in mental power and Masonic qualification, promoted to the Purple, yet his feelings did not endanger his loyalty to Freemasonry. To the last he was the true and faithful John Philip Acklam. As a proof of his anxiety for the Order, one of his last injunctions was to renew the Masters and Past Masters Club, and to limit the office of Grand Master to three, or at most five years. Was he prophetic? we shall see. Would that his spirit could animate others. Peace to his soul! Every Masonic body with which he was associated (the Grand Lodge accepted), have assumed Masonic mourning.

PROVINCIAL.

BEDFORD.—*Stuart Lodge, Nov. 24.*—A consecration took place at the Swan Hotel. The Earl of Zetland, Grand Master, deputed Wm. Stuart, Esq., of Aldenham Abbey, Prov. Grand Master for Herts, to perform the ceremony. The Prov. Grand Master, accompanied by the several Grand Officers of his province, arrived at Bedford by two o'clock, when the beautiful consecration service was most impressively given by the Rev. Stephen Lea Wilson, the Prov. Grand Chaplain. Bro. Laurence Thompson, kindly officiated as master of the ceremonies. A sumptuous banquet followed, and after the Queen's health, the national anthem was sung by Bros. Nunn, Kemble, and Ransford. The new Lodge is styled "the Stuart Lodge" in compliment to Henry Stuart, Esq., *M.P.*, its first Master; and its members were highly gratified by a very numerous attendance of Brethren from the neighbouring counties; among whom we observed Bros. H. H. Burchell, High Sheriff of Herts; the Rev. F. Orme, the Rev. J. W. Downes, and others from the Pomfret Lodge Northampton, the Watford Lodge, the Luton Lodge, the Kettering Lodge, the Berkhamstead Lodge, the Hertford Lodge, &c. The officers at present named in the Stuart Lodge are, H. Stuart, Esq., *M.P.*, *W.M.*; Bros. the Rev. E. I. Lockwood, *S.W.*; Rev. Charles Brereton, *J.W.*; Thomas Riley, *S.D.*, and Secretary; John Trapp, *J.D.*; W. Woodroffe, *I.G.*; and John Nunn, Grand Organist; and we think they may congratulate each other upon the very favourable auspices under which they enter upon their duties. Several gentlemen of the town and neighbourhood signified a desire to join the fraternity, and we calculate upon seeing a first-rate superstructure raised upon the foundation thus so happily laid in Bedford.

OXFORD.—*Apollo University Lodge, Nov. 10.*—The Brethren assembled, for the first time this term, when a liberal contribution was

voted to the widow and family of the late Bro. Bolton, of this city, and for many years a member of the Alfred City Lodge. After the labours of the evening, the Brethren withdrew to refreshment. The evening was most agreeably spent, and the Prov. Grand Master, the Rev. Bro. J. Ridley, was present.

LICHFIELD, Oct. 5.—The Provincial Grand Lodge of Staffordshire, presided over by the R. W. the Hon. Colonel Anson, *M.P.*, assembled, being the fifth convention since its resuscitation. The Masters, Officers, and members of the various Lodges in the province assembled on the present occasion in much greater number than formerly. So greatly has the fraternity added to its numbers in this district, that we believe nearly one half of those present were from the northern division. The Newcastle Lodge, the most numerous in the province, finding that the trains at present running on the Trent Valley line were not at convenient hours, deputed one of their Officers to make arrangements for a special train on that day; obtaining the concurrence of other Lodges in the neighbourhood, these he was enabled to conclude promptly, and the gentleman carried out his arrangements with all the tact and management of an experienced conductor, greatly to the comfort of the Brethren, many of whom, who could not otherwise have attended, being thus most conveniently accommodated. The gathering of so many of the Craft at Whitmore Station, at an early hour, created quite a sensation. Several ladies availed themselves of their "Brother's special train," to visit their Lichfield friends that day. At half-past eight the train took its departure, and in about thirty minutes entered the Trent Valley, the scenery of which is very beautiful, opening a highway, for the first time, to some of the most interesting features of an English landscape, studded with objects reminding one of the olden time, connected with the most pleasing associations.

On reaching the city station, conveyances were in readiness for the Brethren: indeed every want had been anticipated, for on arriving at Bro. Cato's, a patriarch of ninety-three, a sumptuous breakfast was found to be provided, which was no doubt particularly acceptable, most of the Brethren having left their homes at daybreak. Nothing could exceed Bro. Cato's attention, who has belonged to the fraternity upwards of seventy years, and he appeared delighted to have an opportunity of witnessing a Masonic Festival once more in the ancient city of Lichfield, fifty years having passed away since a similar meeting had been convened there. The Brethren having one or two hours at liberty, before Lodge business, availed themselves of the opportunity of inspecting the antiquities and other monuments existing in this interesting locality, many of which possess more than ordinary interest. The cathedral would naturally obtain their first attention. On the northern side of the city, this extensive structure, in all the majesty of Gothic magnificence, with its three "heaven-directed spires," rising on a gentle eminence above a beautiful sheet of water, is presented to our view; and we envy not the feelings of any one who can view this memorial of by-gone piety, as well as Masonic art, without emotions of enthusiasm, existing, as it does, after the lapse of many centuries, and exposure to many storms; in proud contrast to the barn-like buildings of modern days. Lichfield, its antiquities, and objects of interest, are so fully described in various publications, that it is unnecessary to attempt to do so here. At twelve o'clock the Craft Lodge of St. John's, No. 431, was opened in due form at the Guildhall, the usual place of meeting, the Rev. F. O. B. Floyer

being the W. M. In a very short time upwards of two hundred of the Brethren were assembled, and soon afterwards the Prov. Grand Lodge entered, the Officers being marshalled to their respective positions: the R. W. the P. G. Master, the Hon. Col. Anson, *M. P.*, presiding in person. Here we must pause. The proceedings being of much interest occupied considerable time; at the termination, a procession was formed to attend divine service.

It was fully expected, and earnestly desired, that the cathedral would have been allowed for the Brethren to worship in on this occasion, but for some reason or other this was not permitted; St. Michael's church was therefore kindly granted for them to resort to. This church is situated at the south-eastern extremity of the city, on the summit of Green Hill, commanding an extensive and beautiful prospect. The edifice is of stone, with a majestic spire, and stated to have been erected in the reign of Henry VII.; but a few years ago it was renovated or restored under the direction of Mr. Johnson. Its elevated and somewhat solitary site, a walk of considerable extent paved with pebbles, shaded by an avenue of lofty elms, leading to its principal entrance, together with its extensive cemetery, enclosing nearly seven acres of ground, have a tendency to prepare the mind for serious meditation on approaching this venerable sanctuary. The procession of the Brethren, headed by the splendid brass band of the 1st Dragoon Guards, playing the characteristic air of "The Entered Apprentice," moved in order.

The streets were thronged with spectators, including many who had come from the surrounding country, to witness the rare spectacle of a Masonic procession; the residences of the inhabitants likewise exhibited from every part, commanding a view of the thoroughfare, innumerable faces gazing at the novel sight. In addition to the Brethren, many citizens and their families attended divine worship; the interest of the service was considerably heightened by the attendance of the cathedral choir, two of whom were of the Craft—Bros. Pearsall and Sherwin. The anthem selected was suitable for the occasion—1 Kings, chap. viii. commencing at the 13th verse, which was sang in a most admirable manner. The Reverend T. G. Parr, the perpetual curate of St. Michael's, officiated in the reading-desk, the sermon, of course, being preached by the P. G. Chaplain, the Reverend J. O. Dakeyne, who took his text from St. Paul's Epistle to the Romans, chap. i, verse 20—"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

The discourse was of a truly Masonic character, and a forcible and eloquent composition, giving a clear exposition of the system of Freemasonry, with popular illustrations of its tenets; showing that "Freemasonry was not a new thing, neither was it a vain thing, but that it was a good thing." After referring to the Order first as *operative*, then as *speculative*, the reverend Brother enumerated the many proofs of its antiquity; and satisfactorily argued that it was not, and could not, be an antagonism to Christianity; there was nothing conflicting as regarded his Christian faith and his Masonic obligation; were it so, he certainly could not hesitate as to the course he should pursue; but he could see no such antagonism; on the contrary, he believed that Freemasonry might become the pioneer of Christianity. After a lengthened defence of the peculiarities connected with initiation, &c., the reverend gentleman adverted to the many claims of the institution to be regarded as "a good thing." Its charities were necessarily and peculiarly un-

obtrusive, but there were fruits by which it might be known and judged in part; there were the institutions for educating and establishing in life the children of their decayed Brethren; there were the Asylums for the aged, the sick, and infirm; and the Fund of Benevolence on which every Brother, his widow, and his child had a claim in affliction and adversity.

We have not attempted to give even an outline of this learned and instructive sermon, the reverend Brother having consented to allow its publication.

The collection at the close of the service amounted to about eighteen pounds, which will be devoted to the Masonic Charities.

The Brethren again formed in procession on leaving the sacred edifice, and repaired to the George Hotel, where the banquet was provided. The R. W. the Prov. Grand Master was supported on his right and left by his Deputy, the Grand Chaplain, Bro. Captain Vernon, and several visiting Brethren; the S. and W. were presided over by the P. G. Wardens, Bros. Mason and Fourdrinier.

During dinner the band, in an adjoining apartment, played the overture to Semiramide, Jullien's British Navy Quadrilles, and other pieces exquisitely. On the cloth being removed, "Non Nobis" was most effectively chanted by Bros. Pearsal, Baker, and Sherwin; the health of the Queen was given with a response of three times three, the band playing the national anthem.

The healths of the Queen Dowager, Prince Albert, &c., were given with suitable remarks, after which, the Lodge being close tiled, the R. W. P. G. Master proceeded with the Masonic toasts, the first in order being that of the "Grand Master the Earl of Zetland." The Hon. Bro. observed that he felt he could say but little which could add to the marked favour and esteem with which the noble earl was regarded by the fraternity at large. He (Colonel Anson) could bear testimony to the zeal and anxiety of their present Grand Master in behalf of the Craft, and he knew no one who could do it more honour than the Earl of Zetland—(Masonic honours).

"The R. W. the D. G. M., the Earl of Yarborough, and the other Officers of the Grand Lodge of England."

The V. W. the GRAND CHAPLAIN said, that as an officer of the Grand Lodge of England, he could not allow the toast to pass unacknowledged. As to the Deputy Grand Master, he could cordially testify to the truthfulness of the eulogy passed upon him by the R. W. the Prov. Grand Master. Coming from a county where that nobleman was so well known, he could speak to the estimation in which he was held there; and he could aver that no man, whether peer or peasant, was more respected than the Earl of Yarborough. He also returned his best thanks on behalf of the Officers of the Grand Lodge. He regarded his own appointment, as a member of a distant country Lodge, as a proof that their Most Worshipful Grand Master meant to distribute the honours of the Craft more amongst the provincial Brethren, and not confine them to those of the metropolis. He trusted that the labours of the Grand Lodge would for the future be better understood and appreciated, since the Earl of Zetland had ordered a regular report, not of the proceedings only, but of the debates and details of discussions in Grand Lodge, to be circulated amongst the Brethren generally. He regarded this as one of the most important steps ever taken in the

government of the Order. On the part of the Earl of Yarborough and of the Officers of the Grand Lodge of England, he repeated his grateful acknowledgment of the honour paid to them.

The D. P. G. M., Bro. C. H. VERNON, in proposing the health of the R. W. the P. G. M., briefly alluded to his high character, not only as a Brother, but in all the relations of life—(Drunk with great enthusiasm and Masonic honours.)

The R. W. the P. G. M., in acknowledgment, spoke at considerable length, expressive of his grateful sense of the kindness evinced towards him by the Brethren, and of the deep interest which he felt in the success of Masonry, especially in the province over which he had been called to preside. He regretted that his official engagements would not permit him to perform personally many of those duties which were required of him; and although he did not think it absolutely necessary that he should discharge those duties in person, yet he assured them that, were it in his power to do so, he certainly should not delegate them to another. He was relieved, however, of much anxiety by the zealous and talented Brother whom he had appointed as his Deputy. The zeal and assiduity which he had so far displayed, assured him (Colonel Anson) that the interests of Masonry would have every attention in that province. The attendance that day was indicative of the increased interest taken in it. That large attendance was a pleasing contrast with former meetings. The year before last there certainly was a much larger assembly at Newcastle than former years had exhibited; and there was an increase again last year in the same part of the county (Burslem), at which he regretted he was unable to be present, but the still greater increase at Lichfield that day was most encouraging to him. And he was especially pleased with the attendance of so many from the northern part of the county, where at present Freemasonry certainly appeared to be in the ascendant, and most cherished. He was by this satisfied that the Brethren there did not mind distance, did not mind trouble. He trusted that their example would act as a stimulus in that locality, Lichfield, which might be considered the capital of the county. After alluding to the excellent discourse of their Chaplain that day, and referring to the main features of the institution, he expressed his confidence in it as a source of endless good; were it not so he should not be one to support it, but believing and knowing the contrary, he said he should be happy to meet the Brethren of his province on every possible opportunity, to unite in advancing the interests of the Order. The gallant Colonel resumed his seat amid Masonic applause.

Bro. W. MASON, P. G. S. W., had great pleasure in proposing the health of their late P. G. S. W., Captain Vernon, who had, in the discharge of his duties, shown so much talent and ability; his affability of demeanour had been particularly pleasing to the Brethren. The P. G. M. added, as a rider to that toast, "the other Officers of the Prov. Grand Lodge"—(Masonic honours).

Bro. G. VERNON briefly acknowledged the compliment paid him; the performance of his Masonic duties afforded him very great pleasure and delight, and he should be happy, at all times, to use his best efforts to promote the interests of the Craft.

The R. W. the P. G. M. could not omit the earliest opportunity for proposing to them the health of that talented Brother whom he had appointed to act as his Deputy. He felt quite confident that the interests

of the Craft would be carefully attended to, and that he (Bro. Vernon) would perform his duties to the entire satisfaction of all the Brethren in the province.

BRO. A. H. VERNON, D. P. G. M., was gratified with the flattering manner in which his health had been proposed and received. Since his appointment he had visited several of the Lodges, and he had much satisfaction in having to report favourably of them; although, having taken them somewhat by surprise, one or more of them were perhaps not so well prepared for his visit of inspection; he hoped this would be a sufficient hint to them, and others, never to be off their guard, but to perform their various duties with the same care as if he were always present. After mentioning several intended instructions, he stated that he should probably have to pay a visit to the north part of the province, for the purpose of consecrating a new Lodge, shortly; he should then summon a Prov. Grand Lodge for that and other purposes. The D. P. G. M. then said he had the pleasing duty of proposing to them the next toast—the health of their talented Brother the V. W. the P. G. Chaplain, the Rev. J. O. Dakeyne. If there was anything more difficult than another on an occasion like that, it was to propose the health of a Brother present, when words were so inadequate to express the high sense entertained of his abilities and services. His distinguished position as Chaplain to the Grand Lodge of England, was one proof of the regard felt for him by the highest Masonic authorities.—(Masonic honours).

The V. W. the GRAND CHAPLAIN said it was with the greatest pleasure he rose to acknowledge the compliment to himself, offered by the R. W. the D. Prov. Grand Master and so cordially paid to him by the Brethren. He knew it was not usual to express pleasure at having to address a large assemblage, for it was easy enough to feel what should be said, but very difficult and painful to make the tongue utter what the heart desired. Still he did rise with pleasure, because he felt that the compliment was paid not so much to him individually, as to him in the character in which he appeared amongst them; and this, of course, was most gratifying.—(Applause).

BRO. MAJOR MAJENDIE here rose, with permission, to propose that their V. W. Brother, the Prov. Grand Chaplain, should be requested to allow the excellent sermon, with which they had been favoured by him, to be printed. After further suitable remarks, the proposition was seconded simultaneously by several of the Brethren, and earnestly so by the R. W. the Prov. Grand Master.

The V. W. the GRAND CHAPLAIN gratefully assented to the request. He had said nothing from the pulpit that he did not conscientiously believe to be true, and he asked the younger Brethren especially to profit by what they were now so kind as to say they had heard with satisfaction.

The R. W. the PROV. GRAND MASTER felt it to be his duty, on the occasion of this their first visit to Lichfield, to acknowledge how much they were indebted to the St. John's Lodge. No Masonic meeting could have been conducted with greater propriety or satisfaction. He gave the health of Bro. the Rev. G. O. B. Floyer, the W. M. of 431.

BRO. FLOYER suitably acknowledged the honour done to him and the Lodge which he represented. He hoped that Freemasonry would receive a stimulus in their city from that day's festival.

BRO. JOHN BROOMHALL, the W. M. of 674, hoped he should not be out of order in then proposing that their thanks should be conveyed to

the Rev. T. G. Parr, for his kindness in allowing the fraternity the use of his church, and for his further favour in assisting in the service that day. The proposition was cordially received.

The V. W. the PROV. GRAND CHAPLAIN observed that he had already on their behalf, expressed their obligations to his reverend brother, and regretted to him that their regulations could not permit him to be invited to their banquet.

The R. W. the PROV. GRAND MASTER, after proposing, as the next toast, the Committee of Management and the Stewards of the Banquet, closed the Prov. Grand Lodge; and Bro. the Rev. T. O. B. Floyer then, in due form, closed the Craft Lodge.

The PROV. GRAND MASTER expressed his regret that the fact of so large a portion of the Brethren having to retire at an early hour, to meet their special train, prevented his proposing several other toasts which he had intended.

During the evening the band played, at intervals, some beautiful overtures, quadrilles, &c. The day was one that will not soon be forgotten by the Brethren; the pleasure afforded them being altogether unalloyed.

LEAMINGTON, Sept. 15.—*Laying the Foundation Stone of the Vicar's Grammar School.*—The design of a grammar school, such as that which has originated with our vicar, is, in itself, the successful vindication of an ever-living principle—the *practical excellence of good habits and intellect*. Without seeking to exaggerate the vital importance of the work, or clothe it with a radiance foreign from its nature and prospects, but dealing soberly with the probabilities of life, we cannot, under universal encouragement, anticipate any other than the happiest results to this town, from the establishment in question, which promises not less to grace our precincts by rare architectural beauties, than by the laudable purposes which have prompted an undertaking so well calculated, in its details, to prepare the youthful mind for the multiplied transactions and circumstances of ordinary society.

At the request of the vicar, the Masonic body of Warwickshire assembled here, to include, by their operative ceremonies, the new building within the long list of those renowned structures devised by that wisdom, supported by that strength, and adorned by that beauty, which have studded our land, from one end to the other, with invaluable legacies bequeathed to us by the Masonic architects of past centuries. We should be sadly unmindful of the humanising objects of the ancient Craft were we, in reference to such an event as this, to pursue any course which did not correspond with the catholic benevolence of the age in which we live. Why, it may be asked, such an event as that of the last few days? Our answer is, that henceforth no Freemason can forget that here he stands upon a portion of the soil of Old England nationally identified with the mental training of the rising generation. Years—it may be centuries, hence—the intelligent Craftsman, the intellectual Freemason, will turn with pride to a noble scholastic pile as one from beneath whose cloistered shades has gone forth into the great world many a bright spirit of intelligence; and what will be the feelings of any member of the mystic union, who being duly impressed with the pure principles of the speculative science he professes, that will not feel the responsibility of making those principles indigenus, as it were, to a town so largely identified with the moral happiness and the intellectual culture of mankind? It will not be uninteresting, at some distant day, to speculate upon the

point, whether the founder of the Vicar's Grammar School, which will then impart, in the eye of the student, so much importance to this widely-extending and flourishing town, was, or was not, one of those who wore "the badge of innocence," and entered, with many a contemporary into the Masonic "bond of peace;" but there will be no room for scepticism on one head, namely, that he was gifted to a rare extent with those elevating sentiments of love towards all the world which form, and so beautifully form, a prominent characteristic in the profession of every Free and Accepted Mason. In pointing out, like many genuine benefactors of his kind, that it was far better to originate institutions for the temporal benefit and increased refinement of posterity, than indulge in the exclusiveness of other modern pretenders to true benevolence;—in pursuing such an object, rendered most acceptable to future ages, by the ennobling effects on the minds of youth naturally resulting from it, this generous instructor of the masses will have materially exemplified the possession of those virtues of the human character, over which the genius of Masonry sings the most hallowed melodies of joy. And, no matter in what way these rising spirits of a far distant time may be aiding the great end of all good government, namely, universal contentment, domestic happiness, and social enfranchisement, they will find their duties, either as private citizens, or public administrators, in no way impeded, and alloyed not in their purity, or blotted in their sacredness, even should they, in the maturity of manhood, become, as the present Primate of all England (the Archbishop of Canterbury) once was, the Master of a Mason's Lodge!

The Prov. Grand Lodge of Warwickshire, having been invited by the vicar to undertake the ceremony, every preparation was made by the different officers, in their respective departments, to give adequate effect.

Soon after eleven o'clock, it became known that Earl Howe was prevented by severe indisposition from being present, and this intelligence was received with deep regret by the Brethren assembled, amongst whom was Dr. Bell Fletcher (of Birmingham), the D. P. G. M., upon whom devolved the duties that would otherwise have been discharged by his noble chief.

The procession was imposing, from its length and appearance; the banners and regalia, the purple, crimson, and blue clothing of the Brethren, who mustered about one hundred and thirty, had a very pleasing effect to the eye, whilst the general enjoyment was much enhanced by the propitious state of the weather.

On arriving at the church, the procession opened ranks, by dividing to the right and left; and the Brethren entered the sacred building in inverted order. After they were seated in their respective places, the service was beautifully chaunted, commencing at the Litany, by the Rev. J. Dawson. The following anthem was sung by the choir with delicious harmony:—"In Jewry is God known; his name is great in Israel. At Salem is his tabernacle; and his dwelling in Zion. There brake he the arrows of the bow; the shield, the sword, and the battle." (Psalm 76.) The Communion Service was read from the altar by the Rev. E. C. Kennaway, of Brighton; and the Gospel by the Rev. Vicar. Then followed a portion of the 148th Psalm, also given by the choir with much effect.

The PROV. GRAND CHAPLAIN then preached the Sermon, taking his text from the following words:—"Withhold not good from them to

whom it is due, when it is in the power of thine hand to do it. (Proverbs iii. v. 27.) A collection followed, in aid of the objects described in the Chaplain's discourse, the Offertory sentences being read by the Rev. Mr. Dawson. The collection exceeded twenty guineas. The vicar dismissed the congregation with his pastoral blessing. The procession was then re-formed, and left the church in the same order in which the Brethren approached it.

The Brethren formed themselves in a square round the Prov. Officers, and the Deputy Prov. G. Master, descending into the hollow prepared for the reception of the stone, addressed the spectators as follows:—"Men, women, and children, we are here assembled to day as members of an ancient and honourable fraternity—ancient, no doubt, it is, as having subsisted from time immemorial, and honourable it must be admitted to be, because by a natural tendency it conduces to make all those virtuous who are strictly obedient to its precepts. As lawful Masons, we profess to fear God, who is the Great Architect of all things—to honour the Queen, pay obedience to all constituted authorities, and to promote Brotherly Love, Relief, and Truth. In practising universal benevolence to all mankind, we have attended the vicar of this parish, immediately on being requested by him to lay the foundation-stone of this grammar school, for we conceive that we cannot promote the cause of charity more effectually than by advancing such an object; inasmuch as if you give a lad a sound education, you secure his respectability in this life, and invest him with the power of appreciating those excellencies of religion which secure his happiness hereafter."

The plan of the building having been produced by the architect, Mr. Mitchell, and inspected by the Deputy Prov. G. Master, coins were deposited in the cavity left for that purpose; and the inscription plate, in brief terms recording the date of the ceremony, and the fact of its having been performed by the Masonic body, placed in proper form underneath the stone, which was slung, and let down gradually, to the sounds of solemn music.

The prayer of benediction was then recited by the Prov. Grand Chaplain.

The Vicar then addressed the spectators as follows:—"Mr. Deputy Prov. Grand Master,—Finding I am requested to address the Freemasons here assembled, as also the pupils and parishioners, I shall proceed briefly to do so. And, first, let me assure you, that the progress we have made in this Grammar School is to be traced to the energy and earnestness of my own people. I am happy to say that few things gave the Lord Bishop of Adelaide greater pleasure than this fact, that it was not I, but my parishioners, who took the first move in this school, the scholars of which acquitted themselves so well at his lordship's, and my own, public examination of them; that now we may, indeed, hope for good success, and firmly proceed in the good old way, which will, with God's blessing, be that of "prospering and to prosper." If I have mentioned the name of the Lord Bishop of Adelaide, and his lordship's high approbation of our doings here, in connection with this school, surely we cannot forget the title of his lordship's diocese. Wherefore received it the name of Adelaide? Was it not to show our respect for a Christian lady, our Queen Dowager, whom England still delights to reverence and to honour. It was my privilege, Mr. Deputy Prov. Grand Master, in one of my very first official acts, to be presented to her gracious Majesty in this very town. And at the head of whom did I come forward? Why, at

the head of the children of the poor of this parish; and, when requested to sing, her Majesty joined us in the hymn, "Praise God, from whom all blessings flow." Oh! it is this which is her gracious Majesty's real crown. While she says, with the Psalmist of her ever-living Lord, "Forget not all His benefits," she also may say, "Who crowneth thee with loving kindness and tender mercies;" and may this, also, be your diadem throughout eternity, my respected brethren and friends, for our common Lord's sake, even Jesus Christ, the righteous. And now, Mr. Deputy Prov. Grand Master, we must bear in mind whose deputy you are this day, and whom you represent amongst us? Why, the very nobleman who accompanied the Queen Dowager, on the auspicious occasion I have just referred to, namely, Lord Howe. That severe illness should have deprived us of his lordship's esteemed presence, all of us regret, especially when we bear in mind its cause; but there is one thing I am sure his lordship does not regret, but is most thankful to carry it on his memory and his heart—that "though generation goeth and generation cometh, and all of us do fade as the leaf," yet his lordship's principles do not fade, do not change, do not perish, and are here living, and strong, and flourishing; a representative of which, as well as of his lordship, you, sir, are here amongst us this day. And now, sir, in your presence, as his lordship's representative, laying this foundation-stone for us, and also in the presence of your Brother Masons, and in the crowd of my own parishioners, let me address a few words to the youths of this school. And, first of all, and above all, what principle would I wish my young friends, who are educating and are to be educated here to bear in mind? Why the spirit and principle of *real and vital independence*. Rest assured, Christian independence gives real form and true nobility to the Christian character. It is that which blesses his services both for God and man. The spirit which can lift itself up in all its undertakings to that glorious Being with whom all of us have to do, and can pray, "Prosper Thou the work of our hands, yea, prosper Thou our handy work," must have sure and lasting success. Seek, then, to be independent; but of whom? oh, by all means, seek to be independent of yourselves. Naturally you came into this world the frail descendants of sinful fallen man. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." May such be the language of us all. But, blessed be God, who has transplanted us into the kingdom of his own dear Son, we may now, through the supply of the Spirit of Christ Jesus, rise, even in this life, above our fallen humanity. Yes, we may soar above malice, and petty anger, and revenge, and all uncharitableness. Yes, be independent now, through the strengthening power of the Holy Ghost upon all your accompanying frailties. He whom you serve will subdue your iniquities, and rising above these, you enter into the dignity of the humanity of the second Adam—the Lord Jesus Christ, who came from heaven for this very purpose, that we might be more than conquerors over ourselves and all things, through him that loved us. The man of Christian independence is fitted for any post, however arduous. Look at a former Earl Howe. Why, when presented to his Majesty King George the Third, that monarch said to the noble sailor, "My lord, your whole life has been spent in serving your country!" And, my young friends, is there any such country as Great Britain? Were I an Italian, I should try and serve my country, Italy—were I an Austrian, I should try and serve my country, Austria—were I a Frenchman, I should try and serve my

country, France—but, thank God, I am, and we all are, British subjects; and this, this is our privilege, when we spend our lives in serving our country, we serve a country so great and so illustrious that of such there was never the like. Yes! England, greatest of nations and noblest of kingdoms, while we exclaim, “with all thy faults I love thee still,” let us say, “with all thy noble and ennobling institutions, I love thee still.” Yes, it is the great blessing of our earthly birthright that we love a country, and that country is indeed *great*. It is the wide in rule, and the exalted in power, the queen of nations—the land we live in, the thought of which now makes our hearts to bound and beat, for all of us love and honour, and are ready to die, for what is truly called *Great Britain*. I remember, sir—with reference to Earl Howe I may say it—that in the year 1834, when sailing in a yacht, at Cowes, I observed the captain of the vessel quite elated, and I also marked several flags were hoisted around, and asking wherefore, the captain exclaimed, “Why this is the glorious first of June! and hence these flags are flying.” “Well,” said I, “and what had you to do with the first of June?” “Why, I was in Earl Howe’s own ship!” “And how did he lead you on?” “I shall tell you what he did—his lordship did not allow a single gun to be fired, but when he got his vessel alongside one of the largest of the enemy, he said, ‘now my lads, let us give three British cheers!’ and, Sir, if we didn’t give them, and make the Frenchmen stare; but we soon showed them what we would be at, for his lordship then ordered a broadside, and that struck terror in the Frenchmen’s heart, and we soon won the day; and since then it is called the glorious first of June.” Now let me say to you, my young friends, whatever your future prospects or occupations in life may be, rest assured you will better fulfil its duties, whether on land or on sea, by being possessed of the spirit of independence, which true Christianity can give. Begin this in the morning of life—

“ ‘Tis education forms the common mind,
Just as the twig is bent, the tree’s inclined.”*

The Brethren then gave three hearty cheers; and after the Vicar had politely thanked the Deputy Prov. Grand Master for his services on the occasion, and also acknowledged the numerous attendance of the Craft, the procession moved in reverse order, and to the strains of music, to the Regent Hotel, where the general business of the Prov. Grand Lodge was transacted, in the appointment of Officers for the ensuing year, adopting a new code of by-laws for the province, in receiving the Treasurer’s statement of accounts, &c. &c. Thanks were unanimously passed to the Grand Treasurer (Bro. Lloyd), for his handsome present of three mallets made from wood of the ship *Temeraire*, whose sailors took so gallant a part in the victory of Trafalgar. A cordial vote was passed to Bro. Jeffery, of the Regent Hotel, for having liberally granted the Brethren the use of the apartments in which they were assembled. The Prov. Grand Chaplain also received a suitable acknowledgment for his excellent sermon on the occasion.

An adjournment was then made to the Bath Hotel, where the banquet was attended by nearly ninety members of the Order. Dr. Bell Fletcher presided; Dr. O’Callaghan sitting on his right as a member of the Grand Master’s own Lodge, Ireland.

* We regret being compelled to curtail the Vicar’s address of its fair proportions.

Our limits will not allow us to do justice to the speeches delivered on the occasion, and we ought therefore not to impair their forcible energy by any curtailed report.

NOTTINGHAM, Oct. 12.—The members of the Commercial Lodge held their annual festival, when a considerable gathering of the fraternity took place. At three o'clock, p.m., the Lodge was opened at No. 30, Exchange Rooms, under the presidency of Bro. R. Allen, W.M., the R. W. Prov. Grand Master (Colonel Wildman), Colonel Chatterton, and other distinguished Brethren being present. After the transaction of a considerable amount of private business, the Lodge was adjourned. At five o'clock the W. M., with the visitors, proceeded to the Lodge room at the Flying Horse Hotel, where a sumptuous banquet had been provided. The chair was occupied by the W. M. Bro. R. Allen, supported on his right by Colonel Wildman, Colonel Chatterton, Dr. Pigot, D. P. G. M., and the Rev. G. F. Owen, M.A., vicar of St. Mary's, Leicester, and Grand Chaplain of Leicestershire; and on his left by Lord Rancliffe, Prov. Grand Master for Leicestershire, Captain Leigh, R.N., nephew of the late Lord Byron, Bro. T. Danks, P. G. S., Bro. T. H. Smith, &c. On the cloth being drawn, the usual loyal and fraternal toasts were given and suitably responded to, and the evening was passed in the utmost harmony.

SCARBOROUGH, Oct. 13.—The Right Hon. the Earl of Zetland, M. W. Grand Master, held the annual meeting of the Prov. Grand Lodge. The M. W. Grand Master arrived at the old Globe Lodge, in Globe-street, about half-past one o'clock. He was received by the provincial Stewards, and was ushered in with a flourish of trumpets.

The Lodge was opened by the M. W. Grand Master in ample form. The minutes of the last Prov. Grand Lodge were read by the Prov. Grand Secretary. The usual business followed. A petition on a subject interesting to Lodges in maritime towns was presented by the deputation from the Humber Lodge. The proceedings occupied an hour and a half. Business being concluded, the M. W. Grand Master retired in the order in which he entered, and the Brethren dispersed until the evening. The number of Brethren present was upwards of one hundred.

The banquet took place in the evening, in the spacious and elegant dining-room of the Crown Hotel, Esplanade. Upwards of forty ladies were admitted into the gallery by tickets, but were compelled to withdraw when the cloth was removed. The M. W. Grand Master was supported on his right by Bro. Sir George Cayley, Bart., Brompton Hall, W. M. of the Old Globe Lodge, Scarborough, and on his left by Bro. Sir J. V. B. Johnstone, Bart., M.P., Hackness Hall, Old Globe Lodge. The vice chair was occupied by Bro. W. Lewis, P. M. Humber Lodge, and P. P. G. Sword Bearer. Grace was said by Bro. the Rev. Robert Machell, perpetual curate of Leckonfield, near Beverley, Constitution Lodge, Beverley, Prov. Grand Chaplain.

After dinner, the room being cleared of strangers, and the usual Masonic toasts having been given, the M. W. Grand Master gave the "Queen and the Craft"—(Masonic honours); and the "Queen Dowager, Prince Albert, Albert Prince of Wales, and the rest of the Royal Family"—(Three times three).

Bro. Sir J. V. B. JOHNSTONE, in an able speech, proposed the "Health of the Earl of Zetland"—(Drunk with Masonic honours).

The M. W. GRAND MASTER returned thanks. Hitherto as much support had been afforded him, both from the Grand Lodge and from this province, as he could hope to receive—(Loud applause). When he remembered that on the first occasion of holding the Prov. Grand Lodge at York there were but about twenty Brethren present, and they met in a small inner room, he could not but feel gratified now to behold so numerous and so respectable a gathering of the Craft—(Applause). His worthy friend and Brother, Sir John Johnstone, had alluded to some business connected with the Grand Lodge at Berlin in which he (the M. W. Grand Master) had lately successfully interfered. He only referred to it that he might assure them as long as he held the position he now occupied it would be his anxious study to do all in his power for the Craft, and to maintain its dignity in this country and in every nation of the world—(Loud applause). *He knew that without their support he was powerless; and when he no longer received it he would gladly resign his post, and he hoped the Brethren would find a Grand Master who would more worthily fill his place*—(Cries of "No, no," and loud applause). He again returned them his sincere thanks for the honour done him, and begged to drink all their healths in return. The noble earl sat down amidst loud applause.

The next toast was "The D. G. M. the Earl of Yarborough"—(Masonic honours).

The noble Chairman then gave "Prosperity to the Prov. Grand Lodge of the North and East Ridings." He could only say it had his best wishes for its success. He would take that opportunity to mention that it was his intention to hold the Prov. Grand Lodge next year at the city of York—(Loud applause). He then gave "The Visitors from the Lodges out of the Province." Amongst them he was glad to perceive a very distinguished Mason, one who was unremitting in his attention to his official duties, and whose vigilant eye was constantly watching over the Brethren under his care. He alluded to the Deputy Prov. Grand Master of the West Riding of Yorkshire, whose health he gave them, coupled with "The Lodges of the Province,"—(Masonic honours).

BRO. CHARLES LEE, D. P. G. M., rose and said they might hear there was no music in his voice, and he wanted words to express himself fitly; but honest and unadorned truth he could speak, and he turned and thanked the M. W. Grand Master for the undeserved compliment he had been pleased to pay him—(Applause). Proud, indeed, he and his Brethren were in being there that day under the presidency of the Grand Master of England, and in their name he tendered to the noble earl the homage due to his exalted rank and sterling worth—(Loud applause). They duly appreciated his valuable services in the proceedings at Berlin; they were aware of the circumstances, and they watched the proceedings with interest, and they rejoiced in the success of his efforts. Right well had Bro. Sir John Johnstone spoken of the urbanity and firmness which characterised their Most Worshipful Grand Master's official conduct—the *suaviter in modo* and the *fortiter in re* which he at all times displayed. Every time he (Bro. Lee) and his Brethren met they thought and talked of, and did homage to their Most Worshipful Grand Master with cheerfulness of heart and gladness.

of soul—(loud applause). On looking around upon his Brethren he felt tempted to say—Where could they see so goodly an assembly? Well might the ladies wish to remain in the gallery—(laughter and applause); for certainly it was pleasing to see so numerous, so respectable, and so influential a body of gentlemen. Any man might put on a white apron, and say he was a Mason. So might he (Bro. Lee) say he was a soldier, for at a distant period he served a fortnight in the local militia—(Laughter). And as well might he call himself a philosopher, because he belonged to the Leeds Philosophical Society—(laughter). But none of these qualifications made a man a soldier, a philosopher, or a Mason. Masonry imposed certain solemn obligations upon every Brother, which if he did not discharge he was not a true Mason. He was bound to assist his Brother in all things; to help him in the hour of need, to maintain his character, to give him advice, to console him in affliction, to relieve his wants, and to alleviate his sufferings—(loud applause).

Many other toasts followed, after which the noble and M. W. Grand Master retired. The Brethren rose and cheered the noble earl most enthusiastically as he left the room.

Huddersfield, Oct 4.—A Provincial Grand Lodge was held at the Masonic Hall, when the newly-arranged by-laws as determined on the 5th July, at Dewsbury, were submitted for confirmation, revision, alteration, and addition.

Whitby, Sept. 29.—The foundation stone for the chapel-of-ease was laid by the Freemasons' Lodge, No. 391. Such an occurrence had not taken place for the previous twelve years; consequently a great number of the gentry and yeomanry poured in from the neighbourhood of Whitby. There were several visiting Brethren, amongst whom was Bro. A. A. Le Veau, Past P. G. S. W. for Northamptonshire and Huntingdonshire, &c. The Lodge was opened in due form about ten o'clock, and the procession was formed at two o'clock. After the Masonic body, came many of the clergy, the children of the national schools, &c. On arriving at the spot, they were received by a very respectable and thronged audience, the majority of whom were ladies, seats being temporarily provided for the occasion. After a hymn had been sung, the stone was laid by John Chapman, Esq., banker, of Whitby, assisted by the W. M. of Lodge 391, and Prov. G. S. of Works. The stone having been adjusted, (the band playing "God Save the Queen,") the W. M. said—"May the Great Architect of the Universe prosper this undertaking, and all other undertakings tending to promote the prosperity of the town of Whitby, and may this building be raised up a superstructure perfect in all its parts, and honourable to the builder thereof." The Chaplain of the Lodge, and incumbent of the town, the Rev. J. Trevanion, M. A., and the Rev. — Davisson, M. A., both delivered suitable addresses on the occasion. After the ceremony, the Brethren returned to their Lodge-room, when the Lodge was closed in due form and with solemn prayer. The Brethren sat down at four o'clock to a banquet, presided over by the W. M. A happy day was thus closed with brotherly love and harmony.

DURHAM.—The present high sheriff, John Fawcett, Esq., has been nominated to, and accepted, the office of Deputy Prov. Grand Master for the province.

LIVERPOOL.—*Harmonic Lodge, No. 263, Oct. 6.*—At a full meeting of this Lodge, Bro. Robert Thomas Crucefix was unanimously elected an honorary member. The resolution has since been as unanimously confirmed, and a copy thereof transmitted to the worthy Brother, who has duly acknowledged the fraternal compliment paid to him.

BARNARD CASTLE, *Dec. 6.*—The Brethren of the Union Lodge, No. 667, held their annual meeting for the appointment and installation of officers, at their Lodge room, at the Turk's Head Inn. The following officers were duly installed for the ensuing year:—Bro. Thos. Palmam, W. M.; Robert Middlewood, P. M.; B. W. Gibson, S.W.; John Barningham, J. W.; Thos. Wilmore, Secretary; R. Dent, S.D.; R. Dixon, J. D.; John Bousfield, I. G.; John Dunham, Tyler.

STOKESLEY, *Oct. 7.*—The Cleveland, a new Lodge, was constituted at the Golden Lion Hotel, and Bro. Handyside (surgeon) was installed the W. M. At eleven o'clock Brethren continued to arrive from Whitly, Stockton, Hartlepool, Middlesborough, &c. At two o'clock Bro. Le Veau, of London, P. P. G.W. for Northamptonshire and Hunts, arrived, he being (in conjunction with Bro. Proctor, Prov. Grand Secretary for Durham) deputed by the Earl of Zetland, M. W. Grand Master, to perform the ceremonies of constituting the new Lodge and installing the W. M. elect. Bro. Le Veau then initiated five candidates, and before the Lodge was closed two propositions were made for candidates, one of whom is a clergyman. After the labours of the day were ended, the Brethren were called to refreshment, and sat down to banquet, the W. M. Bro. Handyside in the chair.

The usual loyal toasts having been given and responded to, the W. M. gave the "Health of our M. W. Grand Master, the Earl of Zetland," and other Masonic toasts, the principal of which was that of a "V. W. Brother, without whose valuable assistance the Brethren would not now have been able to meet here as a regular constituted Lodge of Freemasons."—(Great cheers). "My feelings on this occasion have overpowered me with gratitude for his great assistance, and the efficient manner in which he has gone through his arduous duties of this day has proved to us how well versed he is in the ceremonies and mysteries of our Order—(cheers). I, therefore, call on the Brethren to do justice to the toast, feeling assured that they will, in bumpers, drink health and happiness to our V. W. Bro. Le Veau, and may we have the happiness of seeing him amongst us again and again." The toast was received with Masonic honours and very great cheering, which lasted for some time.

Bro. Le Veau, in reply, acknowledged his thanks, and entered into a detail of Masonic principle, much to the satisfaction of the meeting, and sat down amidst great applause.

The W. MASTER, in a pleasing address, called on the Brethren to drink in bumpers the health of the Worshipful Master, Past Masters, and Brethren, who had honoured them by their presence—(Great cheering and Masonic honours.)

Bro. P. M. SIMPSON, of Lion Lodge, Whitby, 391, ably responded to the toast, and alluded to the efficient manner in which the ceremonies had been gone through, and the anxiety evinced by the Brethren to promote the comfort of the visitors. He hoped ere long to be enabled to visit them again—(cheers).

The newly-initiated Brethren were then drank to. The toast was

received with great cheering, and duly honoured by Bro. Wray Hulton and the other initiates. The "Health of the Wardens" was proposed by Bro. Le Veau, and received with great applause. The "W. M. elect and Brethren of Hartlepool Lodge, and thanks for their assistance in promoting the Lodge"—(cheers, and Masonic honours). This toast was duly honoured, and responded to by Bro. Horner, W. M. elect of 774. "The Deacons and Officers of the Cleveland Lodge, 795." "All poor and Distressed Brethren dispersed over the World."

At ten o'clock the W. M., Bro. Le Veau, and others retired. Thus ended one of the most pleasant days ever spent by the Brethren in Masonry, and which will be long remembered by them and the members of the Cleveland Lodge. Bro. Le Veau has earned "golden opinions" by his excellent mode of working.

STOCKPORT.—Lord Viscount Combermere, the R. W. Prov. Grand Master, held a Prov. Grand Lodge at the Court House, for the transaction of business, having arrived by the eleven o'clock train from Combermere Abbey, Cheshire. His lordship was assisted in the ceremonies of the Craft by Finchett Maddock, Esq., Chester, D. P. G. M.; Bro. R. Barker, Esq., Northwich, P. G. S. W.; Bro. J. J. Moody, P. G. J. W.; Bro. G. C. Antrobus, Eaton Hall, W. M. of the three-sevenths; and Bro. G. H. Griffiths, P. G. S. The Hon. Hugh Wellington Cotton, his lordship's eldest son, attended the meeting.

At twelve o'clock the Brethren began to form themselves into a procession to hear divine service at one of the churches; but the morning was so showery, that the band of musicians who assembled at the Court House were not able to attend the procession, nor did the Craft think it prudent to display their magnificent regalia on the present occasion. His lordship and several of the senior officers of the Prov. Grand Lodge were conveyed in carriages. The Prov. Grand Master passed up the centre into the church, preceded by his Standard and Sword Bearers, so as to invert the order of procession.

The cathedral service opened with the Hundredth Psalm. An anthem from the Hundred and Thirty-third psalm "Behold how good and how pleasant it is for brethren to dwell together in unity," was afterwards performed. A beautiful and appropriate duet was then sung, beginning with the verse

Here shall soft charity repair
And break the bonds of grief;
Down the harrowed couch of care
Man to man must bring relief.

The sermon was preached by Bro. the Rev. Joseph Taylor, Prov. Grand Chaplain to the Prov. Grand Lodge, and incumbent of the church. He selected for his text from St. Luke, chap. x, verses 36, 37, a subject which is known to all as the conclusion of that beautiful parable of the good Samaritan. He commenced his discourse by descending, at some length, upon the conduct of the priest and the Levite upon this particular occasion, both having treated with indifference and unconcern the sufferings of the wounded man, as he lay bleeding on the wayside; and then proceeded to draw a practical lesson from the charity and humanity of the good Samaritan, for the imitation of the Brethren assembled.

A collection was made for the benefit of the funds of the Stockport Infirmary, amounting to the sum of 25*l.* 15*s.* during which a voluntary organ was played by the P. G. Organist, Bro. Twiss,

introducing a favourite air of Mendelssohn's. Next followed the Hallelujah chorus, "The Lord God omnipotent reigneth," &c.

At the conclusion of the service the procession returned from the church down the Wellington road, along Heaton-lane and Warren-street, to the Court House; from thence, at five o'clock, the Brethren adjourned to the Lyceum, Wellington-street, where a banquet was prepared. The Right Hon. Lord Viscount Combermere, *G.C.B.*, Right Worshipful Prov. Grand Master, occupied the throne on the occasion.

The customary loyal and Masonic toasts were given by the noble chairman, and duly honoured. Then followed "Prosperity to the Town and Trade of Stockport," "Lady Combermere and the Ladies of Stockport," by Bro. Dr. Maddock, who subsequently proposed the "Health of the R. W. Prov. Grand Master, Lord Combermere," which, with the preceding toasts, were most warmly welcomed.

Lord Combermere being obliged to leave early, the chair was taken by Dr. Maddock, who concluded the day's proceedings to the delight of his Brethren.

CARMARTHEN.—The members of the St. Peter's Lodge, No. 699, dined together at the Ivy Bush Hotel, on the 27th December, to celebrate the festival of St. John the Evangelist, when the attendance of visiting Brethren was numerous. The Lodge was opened at four o'clock, p.m., for the installation of the Master for the ensuing year.

WORCESTER, Nov. 1.—The Lodge *Semper Fidelis*, 772, re-elected Bro. Joseph Bennett its Worshipful Master for the ensuing year; and Bro. Cox was also re-elected Treasurer. On this occasion the *W. M.* was presented with a handsome service of plate, consisting of a silver tea and coffee service of beautiful design and workmanship, the necessary funds having been contributed by a subscription, in which the whole of the members most cordially joined. There was also presented to Bro. Bennett, at the same time, a splendid tea and coffee service of Worcester porcelain, each piece being beautifully embellished by landscape views of Swiss scenery. The plate consisted of tea-pot, coffee-pot, sugar basin, and cream ewer, and bore the following inscription:—"Presented, with three other pieces, in token of their gratitude and esteem, by the Brethren of the Lodge *Semper Fidelis*, to Bro. Joseph Bennett, *W. M.*, Worcester, November, 1847." It was furnished by Mr. J. M. Skarratt, of this city, and reflected great credit upon his taste. Mr. Skarratt highly amused some of the Craft who happened to be in his premises when he was explaining the Masonic emblems on the plate to a country gentleman. "You see this," said the lecturer, "is the cream jug; there the square covers both points of the compass; that's for the apprentice, and denotes that he's still but a milksop. Then here's the sugar basin; one leg of the compasses has got over the square—that's for the fellow Craft. You see he's got on a good way, and is very properly sweetened on the road to keep up his spirits. But here comes the Master; both points of the compass are displayed on his piece, as much as to say you're the green tea of the matter. And then there's the coffee-pot, with no emblem at all, and representing, by its deprivation of all symbols, something that even I know nothing of." Of course Mr. Skarratt's pupil was highly edified by this ingenious theory. The porcelain was from the *ateliers* of Messrs. Grainger, and most worthily sustained the well-earned reputation of those ingenious manufacturers. It was not the gift of the Lodge, but a present from Mr. J. F. Dove, of the Hopeleys,

Bury St. Edmund's, formerly an eminent publisher in London, who, being minded to present Bro. Bennett with a token of his esteem, seized the opportunity, and obtained permission of the Brethren to add a very handsome and valuable pendant to their testimonial.

The presentation of the plate, &c., took place at the Lodge's head quarters in the Rein Deer Inn, after labour, when about forty Brethren, including some visitors from the Old Worcester Lodge, 349, partook of a choice repast. The Senior Warden presented the testimonial in a brief address, recapitulatory of Bro. Bennett's numerous claims upon the gratitude and esteem of the Brethren.

BRO. BENNETT, W. M., acknowledged the compliment in a very pertinent address, replete with feeling and fraternal sentiment, in which he remarked that, if the duties of the chair had been somewhat arduous, they had also been much lightened by the Brethren's uniform kindness and constant support. The Lodge had existed only one year, but in that short space they had had thirty-nine meetings, and upwards of fifty candidates had been received into Masonry. It was altogether out of the question for him to attempt to express, with any degree of the reality, his feelings on that occasion. They must suppose all that; but they would permit him to indulge for a sentence or two, while he fancied, in the mind's eye, his wife surrounded by her children, and engaged in the duties of that highest pleasure of an Englishman's fireside—the tea-table. His humble board would be graced by the splendid appendages bestowed on him by their liberality, and his children would eagerly inquire of their mother whence came those costly and beautiful articles. They could imagine in some degree the delight with which she would explain to them, out of the fulness of a mother's heart, that the valuables were a token of the respect in which their father was held by his friends, and that they were a testimonial of his having satisfactorily discharged the duties of an office which he had undertaken. Then would follow the homely application, in which the monitor's juvenile listeners would be told that in whatever circumstances they might be placed, their chief aim must be to obtain the approval of their fellow men, and of their own consciences. They might not be rewarded as their father had been; but the very effort to deserve such an approval would of itself be no mean reward, and, like bread cast upon the waters, would return after many days. Bro. Bennett, in concluding, warmly expressed his thanks to Mr. Dove for his splendid present.

During the evening, among other toasts, was "Prosperity to the French Lodge, La Tolerance," recently established in London. Bro. Edwin Burnidge, who proposed the toast, coupled therewith the health of the W. M., Monsieur Caplin, and detailed the principal facts in the establishment of this, the first French Lodge ever held in England, and also gave some interesting illustrations of Masonic usages among our French Brethren. It is almost needless to say that the Brethren enjoyed an exceedingly pleasant evening.

BRISTOL.—The Beaufort Lodge, No. 120, at a meeting held at Freemasons' Hall, on the 2nd of November, presented to their indefatigable and excellent Past Master, Bro. S. E. Taylor, a superb jewel, bearing the following inscription:—"Presented to Bro. S. E. Taylor, P. M., by the Beaufort Lodge, No. 120, Bristol, as a mark of esteem and regard, and in approval of his faithful and efficient discharge of the duties of Worshipful Master during a year of unparalleled success.—E. SYDES, W. M., A. L. 5851, A. D. 1847." The jewel, which is of very

rare and beautiful design and workmanship, was manufactured by Bro. W. Evans, Masonic jeweller, London.

ROMSEY, HANTS, *Sept. 22.*—A grand assemblage took place in this town, for the purpose of holding the annual meeting for the appointment of officers and transaction of other business, for which purpose the Town Hall was granted. The hall was close tyled at ten. At twelve a procession was formed, headed by the Romsey band, all the Lodges following, enrolled under their respective banners, and then the grand officers of the province. In this order they proceeded to the Abbey Church, where an excellent sermon was preached by the Rev. W. Brookfield, from 2 Peter i. 5, 6, 7, after which a collection was made, amounting to 21*l.*, of which 12*l.* was placed aside to assist in the restoration of the venerable fabric in which they were assembled. With this it is proposed to restore the old Norman doorway in the nave, close by the junction of the southern transept, and should it not be sufficient, we understand exertions will be made to collect the deficiency among the body, that it may remain a lasting memento of their visit to Romsey. At the conclusion of the service the procession again formed, and perambulated the principal streets in its way to the Town Hall, where business was again entered upon. A dinner was provided at the White Hart Hotel, to which eighty-nine of the Brethren sat down, and conviviality was the order of the evening till eleven o'clock, when the party broke up. The following, among others, are the officers appointed by Bro. C. E. Deacon, Deputy Prov. Grand Master for the ensuing year:—Bros. Major F. C. Robb, W. M. of 319, Senior Grand Warden; Capt. Elliot, P. M. 428, Junior Grand Warden; Rev. T. T. Haverfield, *B. D.*, P. M. 555, Grand Chaplain; Thomas Slade, P. M. 152, Grand Treasurer; George Durant, W. M. 90, Grand Registrar; Rankin Stebbing, W. M. 555, Grand Secretary.

SOUTHAMPTON.—The Masonic star is in the ascendant; during the heat of political and mayoralty contests, the Order has maintained its truthfulness and purity; it may not be too much to say that the principles of Freemasonry have been respected by all parties.

ISLE OF WIGHT, *Nov. 17.*—*Installation of John Simeon, Esq. M. P., as Grand Master of the Province—Eloquent and appropriate Sermon—and the Dinner of the Brethren.*—A Prov. Grand Lodge was held at the Star Inn, Newport. The pleasant town of Newport was all gaiety. The arrival of the Right Hon. the Earl of Yarborough, Deputy Grand Master of England, at ten o'clock, was the signal for the muster of the Grand Officers of the province, together with the ordinary officers and Brethren of the Lodges of the island, and the visitors, when the Prov. Grand Lodge was formally opened. At a quarter before eleven a procession was formed to proceed to St. Thomas's church, to hear divine worship, and moved from the front of the Star in order. When the procession arrived at the church door it halted; after the whole had entered the church and taken their appointed places, the public were then admitted, and the fine old edifice was crowded. The scene was exceedingly interesting, the dove at the head of the ancient and beautifully-carved pulpit, as well as some of the other religious and symbolic work of the time-honoured temple, aptly corresponding with the regalia of Freemasonry. The Prov. Grand Organist of Hampshire, Bro. P. Kitz, presided at the organ. The performances of the choir were highly creditable.—The Prov. Grand Chaplain, Bro. the Rev. Allan Wallace, *M. A.*,

the talented Principal of the Foundation School of Newport, preached a sermon which, for its force of diction, appropriate observations, truthful exposition of the principles of Masonry, combined with an earnestness of spirit and an eloquence seldom surpassed, rivetted the attention of the congregation from the commencement to the end.* The Rev. Brother took for his text the eighth verse of the sixth chapter of the prophet Micah—"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

At the conclusion of the sermon a collection was made from pew to pew of the Masons, and the public had an opportunity of contributing at the doors. The large sum collected is in aid of the Masonic Charities.

The procession was then re-formed, and returned to the Star Inn, when the business of the Grand Lodge was resumed. The interesting ceremonies then took place of installing John Simeon, Esq., *M. P.*, as Grand Master of the Province by the Earl of Yarborough, Deputy Grand Master of England; and the following appointments were made:—Bro. Hearn, Deputy Prov. Grand Master; Bro. R. C. Shedden, Senior Warden; Bro. the Rev. W. Moore, Junior Warden; Bros. W. H. Pullen, of Ryde, W. C. Hoffmeister. and Dr. Jemmett, Deacons; Bro. C. W. Estcourt, Grand Secretary; Bro. A. Clarke, Treasurer. At the conclusion of the ceremonies of the Lodge, the Earl of Yarborough was reluctantly compelled to leave Newport for London, it having been communicated to him that he had been selected as the mover of the address to the queen in the House of Peers, on the opening of parliament.

At four o'clock the Brethren dined together at the Queen's Rooms in Lugley-street. The chair was occupied by Bro. John Simeon, Esq., *M. P.*, the Prov. Grand Master, and the presidency could not have been in abler hands; the talent and tact of the honourable member won for him the approbation and esteem of all present. On his right, at the cross-table, or dais, we observed Bro. the Hon. Augustus Moreton, Past Senior Grand Warden of England; Bro. the Rev. A. Wallace; Bro. John Henry Hearn, Deputy Prov. Grand Master; Bro. Slade, of the Royal Gloucester Lodge, Southampton; Bro. T. W. Fleming, of Black Gang House. On his left, Bro. C. E. Deacon, Deputy Prov. Grand Master of Hants; Bro. Stebbing, Worshipful Master of the Southampton Lodge (555), Southampton; Bro. Robb, Worshipful Master of the Phenix Lodge, Portsmouth; Bro. Morris, Senior Grand Warden of England; Bro. Brereton, Representative to the Grand Lodge of Ireland; Bro. Neville, Past Master of the Lodge of Economy (90), Winchester, &c. The graces of the table were offered by Bro. Wallace, and *Non nobis Domine* was chaunted by Bros. Ashford, T. Read, and Gabell, of the East Medina Lodge, Ryde.

When the ordinary loyal and patriotic toasts had been given, such as "the Queen," "the Queen Dowager (the patroness of the Masonic Schools)," "Prince Albert, and the rest of the Royal Family," &c., the band left the saloon, and the further proceedings were sacred to "the Craft," according to custom. In the course of the evening, the following toasts were given with Masonic honours:—"The Most Worshipful Grand Master of England, Earl Zetland," and Bro. Morris, on behalf of the noble earl, responded to the toast. "The Right Worshipful Deputy Grand Master of England, the Earl of Yarborough," whose con-

* We hope at some future time to give the sermon at length.

duct, said the Chairman, whether as a Mason or as a man, entitled him to the heartfelt expressions of their esteem. He was authorized to say, that his lordship had intended to be present at their dinner but for his unexpected call to London, and that he was overpowered by the expressions that had been conveyed to him that day from the pulpit, conjoined as they were by their kind feelings of hearty sympathy. "The Officers of the Grand Lodge," and the toast was acknowledged by Bro. Morris, who concluded by proposing, "Bro. John Simeon, the Prov. Grand Master of the Isle of Wight," congratulating the Brethren upon the felicity of their choice. He had given unequivocal proof that day of his qualifications for the office, and the tact, talent, and temper he had displayed could not have failed to impress them deeply and lastingly. He (the Grand Warden) assumed no prophetic powers, he was convinced, when he confidently asserted that the Lodge must prosper with such a worthy and promising Master—(the toast was received with enthusiasm).

The CHAIRMAN, in eloquently responding, said that it was his full intention to give all that he possessed of energy and ability to an earnest fulfilment of the honourable office to which their kindness had raised him that day, in the hope that he might look back, in the course of a year or two, with gratified feelings at the result of his application. The true and eloquent exposition of the principles of Freemasonry which they had heard from the pulpit would not be lost upon him. They had had their minds directed to the past through a long vista of years, and it would occur to them, as it assuredly did to him, that civilization and art in the mediæval age, owed much to the symbolic principles of Freemasonry. Their forefathers, who left their names emblazoned and enshrined on the glorious temples that adorned this land, showed in their noble works of piety a close resemblance to the principles which upheld the Masonic institution. Theirs were the practical works shadowed forth by the theoretic principles of the Masonic Order; looking with the eyes of Faith, and not by sight only, they worked onward for the noblest purposes. He would draw their attention, in passing, to an ordinary toast of their meetings—"The Poor and Distressed Masons throughout the World." Where, he might ask, was there any other society which, at its social meetings, gave a sentiment so purely springing from the benign principle of charity? Suffice it for Masons to know, if he might express it in the words of the poet—

"Through us unceasing wealth and bounty springs;
Through us the widow and the orphan sings."—(Cheers.)

Bro. HEARN, after some highly complimentary and gratifying remarks in reference to Bro. Deacon, proposed that gentleman in connection with the Grand Lodge of Hampshire; and the toast was most emphatically responded to by the company.

Bro. DEACON, in acknowledging the compliment, and returning thanks for this kind expression of their feelings, made some pleasing observations in regard to one of the chief objects of Masonry, Charity.

The other toasts given were—"The Visitors;" "Bro. Hearn, the D. P. G. M.;" "Bro. Wallace, P. G. C.;" "Major Adams and the Military Brethren;" "the Masters of the Lodges of the Isle of Wight," &c., all of which were cheerfully given and duly acknowledged.

In the course of the observations of Bro. Wallace, that gentleman said that, notwithstanding the high opinions that had been expressed of his sermon that day, he could not but express his earnest conviction that

it was but a very humble production—(no, no, no). He explained, that he had composed it in consequence of the objection raised by an uninitiated brother clergyman, that he should defend the principles of Freemasonry. He concluded by an eloquent exhortation to them in regard to their carrying out fully the principles of their Order, remembering always the concluding words of his text, “to do justly, love mercy, and to walk humbly with thy God.”

The Chairman, on leaving, shook hands with his Brethren, and the company separated, highly delighted with the whole proceedings of the day.

MARGATE.—On the revival of the Lodge in this town, after a fearful lapse of many years, we have been honoured by the presence of our Prov. Grand Master, Bro. Lebbeus Humfrey, Q. C. His appointment has infused new life among us. At the first renewed meeting of the Lodge that distinguished Mason, Bro. Thomas Pryer, member of the Supreme Council, 33rd degree, delivered a lecture on some Masonic points of deep research, which gave the highest satisfaction to his delighted auditory, and especially to the Prov. Grand Master, who expressed himself warmly and eloquently on the occasion.

CHELMSFORD.—*Lodge of Good Fellowship, No. 343, Bro. Henry Bird, M. D., Prov. G. Registrar, W. M.*—At a Lodge of Emergency, especially convened on Thursday, the 11th of November, for the purpose of considering the case of the Rev. Bro. Thomas Harvey, M. A., a series of resolutions, declaratory of the determination of the members to support that much injured Brother, were unanimously carried.

At the ensuing regular Lodge the resolutions of the meeting of emergency were as unanimously carried.

At the said meeting Bro. R. T. Crucefix was unanimously elected an honorary member of the Lodge.

Dec. 16.—A very numerous assembly (about fifty-six) of the members and their friends was held this day. Among other business was the following:—To initiate Mr. John Dowsett, of Chelmsford; to initiate John Coventry, Esq., surgeon, of Hatfield Broad Oak; to take into consideration a circular from the general committee for raising a subscription for a suitable testimonial, to be presented to the esteemed Bro. John Savage, P. M. No. 19, Vice-President of the Board of General Purposes, &c.; to take into consideration a motion to be made by Bro. Eagle, for the annual grant of five guineas from the funds of the Lodge, for the purpose of completing several of the works in the library, particularly the “Freemasons’ Quarterly Review” to the end of the present year; to make a selection of books to be added to the library, agreeably to the fifth rule of the by-laws for the government of the library; to instal the Worshipful Master elect, Bro. James Wilson, who will invest the Treasurer and Tyler, and appoint and invest his Officers for the ensuing year. All of which subjects were proceeded with and respectively carried unanimously.

A banquet was afterwards held at five o’clock. The post-prandial addresses were characteristic of the various subjects that had been entertained, and the Brethren separated, after a meeting at which “Good Fellowship” may be said to have presided in its best court-suit.

OXFORD, December 14.—The members of the Alfred Lodge assembled in large numbers on the occasion of their Worshipful Master, Bro. Richard James Spiers, occupying the chair for the last time of his year

of office. The W. M. of the Apollo Lodge, Bro. Burstall, of University College, with several of his Officers and Brethren, attended to do honour to the retiring president. After the initiation of two candidates, and other degrees had been conferred, the W. M. presented a report from the committee appointed to collect subscriptions for the widow and family of a deceased Brother, resident in Oxford, and informed the Brethren that the subscription amounted to £ 102; that an account was opened at the Old Bank, in the hope and expectation that further sums would be subscribed, and that he looked forward with confidence to the election of one of the children into the Royal Freemasons' Girls' School. The election of a W. M. for the ensuing year was proceeded with; and by the unanimous wish of the members, Brother James Wyatt, Jun., was elected. The other officers having been appointed, an adjournment was made to the banqueting-room, where a splendid repast was provided. There were from sixty to seventy present. The enthusiasm with which the Worshipful Master was received, the high testimony borne to his services in the cause of Masonry, by the members of both Lodges and the large assembly of Brethren present, could not fail to impress Bro. Spiers with a sense of the high esteem in which he was held in the province, and must have satisfied him that his labours have not been in vain. By his untiring exertions the business of the Lodge has been carried on in a masterly manner, while the character which it has hitherto held for the excellence of its working, has been well sustained, and the Worshipful Master has in this respect had the cordial co-operation of officers who regarded his zeal as an additional reason for the due fulfilment of the duties devolving upon them. It has been no less gratifying to the Brethren to know that the zeal and exertions of their Worshipful Master have been equally appreciated elsewhere; and that his acceptance of the office of Steward to the festival of the Royal Freemasons' Girls' School, followed as it was by his election as a member of the Board of General Purposes, was a compliment as grateful and flattering to the Lodge and the Brethren, as it was to the Brother who has shown himself so deserving of it. The past year has, indeed, been a brilliant one as respects Freemasonry in this province; and there is every reason to believe, that the same spirit and the same zeal will be exhibited during the coming year; for the Worshipful Master selected is one who is desirous of treading in the footsteps of his predecessor, while all who aspire to the minor offices do so with a just appreciation of the duties required of them, and an earnest desire to prove by their diligence that they are worthy of them. The festival on St. John's day is looked forward to with considerable interest, and promises to be a meeting that will uphold the character which Masonry has won in this truly fraternal province.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

Nov. 30.—This being the festival of St. Andrew, the election took place at two o'clock, when his Grace the Duke of Athole was re-elected Grand Master. The Grand Lodge dined together, and at nine o'clock the whole Brethren assembled in the great room, Waterloo Place; the meeting was thin, being much under the usual attendance; this was attributed to the state of health at present existing here. His Grace presided, supported by Bro. White Melville, &c.; Bro. Graham, R.W.M., Mary's Chapel, acted as Senior Warden, and Bro. Campbell, R.W.M., Lodge Canongate Kilwinning, as Junior Warden. The band of the Dragoon Guards was in the orchestra, and we had the high gratification of having Bro. Blewitt, who gave us several of his songs, accompanying them with the piano-forte; that of "Let us drink to Old Friends" was particularly fine, and was chorused in a style which Bro. Blewitt said was admirable. There was a number of the Brethren from Glasgow, headed by Bro. Dr. Miller, who represented the Lodges there as prospering. The evening was spent in the greatest order and harmony; and though not so numerous as usual, highly respectable, and showed they were excellent Masons, well acquainted with the mysteries of the Craft. The Grand Master toasted "The Grand Lodge of England," which was received with much cheering, and Bro. Blewitt returned thanks. "The Grand Lodge of Ireland," and other toasts were given, and at high twelve the Grand Lodge was closed with the usual formalities, his Grace saying he had to leave at seven in the morning for London.

GRAND CHAPTER, Oct. 29.—The annual circular has been issued, containing the annual accounts, list of the Grand Officers, &c. Intimation is therein given of some notices of motion to be discussed on the 15th December. It appears by the circular that the subordinate Chapters are not sufficiently represented in the Supreme Convocation.

There is nothing particular occurring either in St. John's or Royal Arch Masonry. The depression generally felt throughout the country is having a great influence. There are fewer initiations, and very thin meetings at all the Lodges; mens' minds are otherwise occupied.

PERTH.—*Laying the Foundation-stone of the General Railway Station, Oct. 13.*—The space allotted for the station borders upon the South Inch, being, as it were, placed between the town and the Penitentiary. The buildings will occupy an extensive area, including offices for the different companies, waiting-rooms, sheds, &c. The architectural arrangements have been entrusted to Mr. Tite, whose eminence in his profession is well known from the various important edifices with which he has adorned the metropolis, particularly the Royal Exchange. The style of the buildings belongs to the age of the Tudors, and will no doubt have a rich and imposing effect. From the central portion of the buildings there will be a tower surmounted with turrets, which will impart elevation to the whole extensive range.

It was determined to celebrate the occasion in the best possible style, under the auspices of the various Masonic bodies and the civic authorities,

as well as the different companies. A goodly array of the fair maids of Perth graced the ceremony with their presence, the ground being enclosed, and a commodious gallery erected for the spectators. The Masonic Brethren assembled in the City Hall, and were joined by the Lord Provost, and the other officials of the city. The Right Hon. Fox Maule, as proxy Grand Master, presided on the occasion. Shortly after twelve o'clock the procession was arranged, and proceeded. Having arrived and stationed themselves in the enclosed space, the Grand Master took his place at the table, and the acting Grand Chaplain, the Rev. Dr. Anderson, of Newburgh, offered up a prayer. The Grand Master then deposited in the cavity of the stone a glass bottle, containing the usual coins and documents, and which was covered by a copper-plate bearing an inscription as follows:—"The foundation stone of the General Railway Station at Perth, laid the 13th of October, 1847, by the Lodge St. Andrew of Perth; the Right Hon. Fox Maule, *M. P.*, Grand Master; William Tite, Esq., architect; Joseph Locke, and John Errington, Esqrs., engineers; James Hunter Tasker, resident engineer; John Stephenson and Co., contractors; Lanton Sherwood, superintendent of works." The corn and wine were then added, and the covering stone was slowly lowered, the band playing "God Save the Queen," and the large assemblage uncovering their heads.

Mr. Maule then came forward, and delivered an appropriate address, concluding by calling for three cheers to the directors of the Joint Railway Companies which terminated in Perth, trusting that they would treat the world with that liberality which the world expects from them. Three cheers were then given.

Mr. Oliphant of Condie, one of the directors of the Scottish Central, then came forward and said, as a director of the Scottish Central Railway, he regretted that their noble chairman was not present, as he would have acknowledged the kindness bestowed on the directors in a much better manner than he (Mr. Oliphant) was able to do. Mr. Oliphant concluded by thanking Mr. Maule for the able and efficient manner in which he had led the proceedings of the day.

Mr. Maule proposed three cheers for the engineers of the Scottish Central (naming Mr. Errington, who was present), which was heartily responded to.

Mr. Errington did not expect to be called on to come forward to say anything upon the present occasion; but when required to do so, he confessed the duty was a pleasant and agreeable one. He heartily thanked the ladies and gentlemen around him for giving their countenance to the proceedings of the day, by their attendance. A large amount of the work in connection with the line was due to that eminent gentleman Mr. Tite—the station was due to him, and him alone. Mr. Errington proposed three cheers for that gentleman. An enthusiastic response was then given to the call of three cheers for Mr. Tite.

A gentleman, representing Mr. Tite, warmly thanked the company for the honour done to his absent principal. Three cheers were then given in honour of the Lord Provost, who acknowledged the compliment in suitable terms, and concluded by calling for three cheers for the Right Hon. Fox Maule, which were given with the utmost cordiality. The Grand Master then declared the proceedings of the meeting at an end, and invited the Brethren to accompany him to the Lodge, to perform those duties which were necessary before they separated, but which could not be performed before the unmasonic eye.

IRELAND.

TO CORRESPONDENTS.

A MASON wishes to know what course he should take to ensure acknowledgment of communications to the Grand Lodge of England. The course is simple—worry your representative, he will worry the Grand Secretary, and thus in about two years you may get a reply.

AN IRISH P. M. is as uncourteous as severe in his remarks, which we refrain from publishing, because he will have to endure "the loud laugh." The taunt of *our* ingratitude for the sale of one hundred and fifty copies of the *F. Q. R.*, in Dublin alone, has a dash of "wicked fun" in it; for well we know that the said publication is not exactly understood in the said city of "cliqueism." We circulate no such number—nor ever did; but what of that? "The Schoolmaster is abroad," and he that runs may read. If an Irish P. M. is really desirous of opposing us in Dublin, he shall have our co-operation at least, heart and soul.

ONE OF THE 33rd.—The pear is not ripe; some few months hence, and we may announce the retirement of the *Scoto-Gallus*, and the appointment of his successor for Scotland.

A CORKIST.—Too late.

THE following advertisement gives a sorrowful intimation of the state of public security:—

"THE LANDLORD'S PROTECTIVE GARMENT.—The daily melancholy announcements of assassination that are now disgracing the country, and the murderers permitted to walk quietly away and defy the law, have induced me to get constructed a garment, shot and ball proof, so that every man can be protected, and enabled to return the fire of the assassin, and thus soon put a stop to the cowardly conduct which has deprived society of so many excellent and valuable lives, spreading terror and desolation through the country. I hope in a few days to have a specimen garment on view, at my ware-rooms."

Dec. 24.—We have just received intimation that a packet intended for the *F. Q. R.* has been accidentally not only delayed, but is on the world of waters! It contained the proceedings of Grand Lodge, and other matters.

KILKENNY, Oct. 21.—Lieut. Lord A. Churchill, 83rd Regiment, was admitted a member of Lodge 37. The Marquis of Ormonde, who had been initiated at Corfu, was also admitted on the same occasion. The 83rd Regiment has had a Lodge for many years in the corps.

Nov. 11.—The Emerald Lodge, No. 49, Charleville (designated the Mother Lodge, in North Munster, whose ancient warrant of constitution, signed by Grand Master Lord Kingston, was granted 12th April, 1730, to Bros. Bruce, Roberts, and Donegan), held a brilliant re-union at Copley's Hotel, to testify their esteem and affection for their excellent Prov. Grand Master, Bro. Furnell, whom they had specially invited previous to his return to the district last September. The labours were admirably conducted, and several degrees of Craft Masonry were conferred. The Prov. Grand Master passed a well-merited encomium on the Lodge, for their undeviating conformity to the landmarks of the Order, for their uniform fidelity in the observance of the laws and ordinances of the Grand Lodge of Ireland, for their strict circumspection

BRITISH AMERICA.

Niagara, Canada West, September 8, 1847.

MR. EDITOR,—Please to oblige a subscriber to your very useful periodical by answering, in the usual way, the following queries:—

1. Is it regular to call an emergent meeting for the purpose of confirming minutes of a regular communication?

2. Is it correct, after a regular communication, at which the W. M. was not present, (a P. M. presiding,) and when the Brethren unanimously passed a resolution, or ruled matters in such a way as was not personally satisfactory to the W. M.,—is it regular, in such a case, for the W. M. to issue a summons on the following day, and to insert this clause, “to consider minutes of — inst.,” *i. e.* of the regular communication held on the preceding day? And is it not irregular to discuss previous minutes except when they come up for *confirmation* at the next succeeding regular communication?

3. Is it regular to insert in a summons for an emergent meeting, so comprehensive a phrase as “generally for the transaction of business”? Does not this appear to militate against the Constitutions, p. 61, *in ré* meetings of emergency?

By answering these queries, you will confer a favour on

NIAGARENSIS.

The Editor of the “Freemasons’ Quarterly Review.”

Reply.

1. If the confirmation depends on a question of time, it may be necessary to have an emergency; but this should be clear, otherwise the confirmation should abide the next monthly meeting.

2. Unless the W. M. felt he had just cause of *personal* complaint, that he considered should not abide the next regular meeting of the Lodge, his conduct would appear irregular.

3. It is considered that no questions can be entertained at a meeting of emergency but such as are notified in the circular for discussion.

NIAGARA, CANADA WEST, September.—Freemasonry has experienced a revival in this part of the province of Canada, beyond the most sanguine expectation of its ardent admirers and zealous Brethren. This town being situated immediately in view of the spot where W. Morgan was said to have been murdered, it was natural to suppose that anti-Masonic persecution would be rife here, when it pursued its headlong course so furiously at a distance. Niagara Lodge, No. 490, has been, in consequence, dormant since the year 1829. Last autumn an attempt was made to resuscitate the Lodge; and, amid much discouragement, a dispensation was obtained from the Provincial Grand Lodge of Canada West, and the Lodge re-commenced its work in December, 1846. The Brethren of the Lodge at that time numbered only eight Master Masons and two Apprentices.

On the festival of St. John the Baptist, the Lodge met at nine o’clock, A. M., when the following officers were installed:—Alexander Gordon, Esq., W. M.; the Rev. F. J. Lundy, S. W.; H. Melville, Esq., M. D.,

J. W. ; C. L. Hall, Esq., Treasurer ; W. G. F. Downs, Esq., Secretary ; H. Monk Mason, Esq., S. D. ; D. C. O'Brien, Esq., J. D. ; Mr. Wm. Howard, I. G. ; the Rev. F. J. Lundy, Chaplain.

Being joined by the Lodge held at the neighbouring town of St. Catharine's, the Brethren of the Lodges marched in procession to the parish church, where a suitable sermon was preached by the chaplain, after the full morning service, in which he was assisted by the rector, the Reverend T. Creen and the Reverend Thomas Fuller, rector of Thorold. After divine service, the Brethren marched back to the Lodge room, when the Officers of the St. Catharine's Lodge were installed. In the evening a banquet was served by Bro. Howard at his hotel, the hilarity of which was much enlivened by the music of the band of the Royal Canadian Rifle Regiment, which was in attendance. The Brethren separated at an early hour, impressed with the pleasing conviction that they had, at least, spent that one day well.

In every part of Upper Canada Masonry is making onward progress. There are now four Lodges and a Chapter at Toronto, two Lodges at Kingston, two at London, one at Hamilton, with a Chapter, Goderich, St. Catharine's, Niagara, Belleville, Cobourg, Richmond Hill, Little York, with many others. In several localities the necessary steps have been taken for the resuscitation of dormant Lodges, and the Brethren appear, in every quarter, to be up and stirring.

The Prov. Grand Lodge is in full and energetic operation, Sir Allan N. McNab, the Speaker of the House of Assembly of Canada, being the Grand Master. The Honourable Peter M'Gill, Speaker of the Legislative Council of Canada, has lately been appointed Grand Superintendent of Royal Arch Chapters for the Province ; and, on the whole, Masonry wears a most flourishing appearance. In the neighbouring state of New York, where Anti-masonry was most rife, a re-action has taken place, and Lodges are being resuscitated and multiplied in all directions. For all these blessings Masons should offer their humble thanks to the Great Architect of the Universe ; and in a Godlike spirit reviewing the past, consider the present bright appearances are an earnest that, although for their sins He suffered them to be persecuted, yet if they be true and good Brethren, "the gates of hell shall not prevail" to overthrow the cause of "Brotherly love, belief, and truth."

AMERICA.—(UNITED STATES.)

WE could write a stirring article on the "hull," that at present appears to be somewhat equivocal in its effects. There is a something not easy of explanation, and we require the power of the *mens divinator* to enlighten us. It is not that we are undesirous to harmonize with the Grand Lodge of England ; but we do not appear to comprehend the Masonic statistics of that body, more especially in relation to the Royal Arch, which somehow or the other differs as to preceding or prefatory degrees. The facility of communication either by correspondence or even by personal delegation is so obvious, that there exists no excuse for a doubt on points that may be at once settled. It is with some

misgiving that we observe some highly intellectual Masons have in a degree absented themselves from public business, and we have some reason to believe that the cause is not difficult to guess at. Let our Grand Masters look to this ; it is a matter too serious and important to be disregarded.

MAJOR-GENERAL BRO. GEO. COOKE.—The public papers, especially the Albany Daily Express, the United States Service, the Washington Metropolitan, and the Army and Navy Gazette, have announced the return from England of this kind-hearted Brother. They teem with praiseworthy remarks, and are more especially complimentary in their critical examination of the bust of the General, executed by Bro. E. H. Baily, of London, which they announce as a faithful likeness, perfect in feature as well as in muscular and phrenological development. Next to the bust, which has created quite a sensation, the Albert and Victoria medals continue to be objects of great attraction ; but the civic garland of General Cooke will be discovered in his patriotic exertions in favour of the "Albany Young Mens' Association."*

FOREIGN.

FRANKFORT-ON-THE-MAINE, July 1, 1847.—The following address, with a jewel, was proposed to be presented to Bro. Faudel of London, for his energetic conduct on behalf of Freemasonry ; and at a meeting of our Lodge on the 24th June, which was very numerously attended, it was unanimously carried. A great number of visiting Brethren from other Lodges were present. Another equally suitable address and jewel were voted to Bro. Behrend, of Berlin.

The duly warranted Lodge of Free and Accepted Masons, being the Rising Sun, No. 444, at Frankfort-on-the-Maine, to Brother H. Faudel, P.M., of the Lodge No. 113, at London :—

Much Beloved Brother, — The liberal struggle in which, as a worthy combatant, you have been engaged, if not entirely closed, has at all events arrived at that state when a virtuous termination may be anticipated : that which you so fearlessly demanded, and which all Freemasons hoped for, has taken place. The mother has entered the lists for her daughter, and protected her with the shield of justice and love. Your just indignation overtook those who, by their animosity and intolerance, debased the name of Freemasons — who would degrade the kingly art into a mere cabal, and gladly turn the holy works into pious hot-beds of contention. Shall the daughter give thanks to the mother? Does the honoured greatness of England's Lodges, which has ever felt it her imperative duty to extend enlightened freedom over the whole surface of the globe, demand that we should lay our gratitude in words at her feet? Cheerfully would we do so, were it consonant with the fundamental principles of the kingly art : but should we not degrade the

* Private letters speak of the great probability of a summer visit to England by General Cooke, and of his grateful remembrance of his reception in the old country.—Ed.

noble combatants, were we to dispense praise and thanks for the defence of pure Masonic principles? Truly do we feel the stream of gratitude that flows within us, but it tends more towards the firm and fixed Masonic principles than to the noble energies of the great ones of England, who struggled against the mightiest Lodge in Germany, where, alas! in profane life (at least, in part), some ignominious feelings still find refuge. But, above all, well beloved Brother, you have the highest claims upon our love and gratitude. It was you that first corrected the mis-statements of that intolerant representative with the overwhelming power of your eloquence; it was you who first roused our Israelitish Brethren in Germany, and spurred them to arm for the struggle; to your unceasing perseverance, dauntless efforts, and indefatigable exertions, we are mainly indebted for the fortunate termination of the struggle; we call it "fortunate termination," because all true Freemasons of Europe and America have their eyes glowing with praise and assent towards the great Lodge of England, and already are the effects of these measures in Masonry beginning to brighten upon our fatherland. Many German Lodges already shrink before the well-merited reproaches of their English Brethren, and are gradually emerging from their previous darkness. Though it may be by slow and single steps, let us hope it may not be long ere those Masons of Germany, who have nearly sunk into inanity, will perceive their mission to be useless, since publicity, which they have hitherto called profanation, has winged its progressive flight onward. Yes! the day will come when the words "Brotherly Love" shall no longer be used as mere play-things, wherewith to trap and toy each other. The dutiful and Masonic Lodge, the Rising Sun, consider it their most imperative duty to tender you, well beloved Brother, their sincere and heartfelt thanks; and to inform you that, at the last festival of St. John, at which numerous foreign Brethren assisted, amid unanimous acclamations, it was resolved to constitute you an honorary member of the Lodge No. 444. May you accept the same as a proof of our love and gratitude! and may you long continue, in body and spirit, to enjoy vigour and health to struggle, as well in the profane as in the Masonic world, for rights and truth, with the same self-sacrificing zeal hitherto displayed in that glorious course so peculiarly your own! We likewise beg to present you with the accompanying Jewel;* decorated with which, we hope soon to have the pleasure to receive you in our circle. In the meantime, well-beloved Brother, we greet you with wishes for health and happiness, and subscribe ourselves,

Fraternally yours,

Dr. Schworzschild, W. M.; Dr. Manhayn, P. M.;

L. Latmar, S. W.; L. Spiro, J. W.;

Dr. J. Weil, Treasurer; Dr. Neukritz, Secretary.

The Lodge of the Red Eagle, warranted from France, has, in consequence of the law that not any Lodge shall exist in Germany, except under a native Grand Lodge, joined the Grand Lodge of Hambro. When the proposition was made to receive it under the banner of the Grand Lodge of Hambro, it was carried by acclamation. This becomes an important subject for our Grand Lodge, as the Lodge, No. 444, of Rising Sun, at Frankfort, is an English Lodge, and will be *compelled* to

* Inscription on the Jewel:—"Presented, with an Address, to Brother Henry Faudel on his being Elected an Honorary Member of the Lodge No. 444, at Frankfort-on-the-Maine."

join a German Grand Lodge, giving up its allegiance to its mother Lodge. If such should be the case, we presume Hambro, being the most consistent, will be selected to receive its submission.—*Latonia*.

CARLSRUHE, *June 24*.—The Lodge of Leopold was opened. It is thirty-four years since a Lodge was in operation in the grand dukedom. Of course this is under the authority of the government, permission having been conceded on application.—*Ibid*.

LEIPSIQ, *June 24*.—The last meeting of the Brethren of the Apollo Lodge took place, they having joined the Lodge of Baldwin in the expense of erecting a new building for Masonic purposes.—*Ibid*.

NEW STRELITZ, *September, 1846*.—A Lodge, consisting of seven members, was opened under warrant from Berlin. On Bro. Vass taking the chair in June, 1847, the members amounted to forty-seven.—*Ibid*.

OFFENBACH.—The Lodge has caused a circular to be issued, soliciting the Brethren in England and elsewhere to assist their poorer Brethren, who are leaving their native country in search of employment and homes. They are compelled to emigrate through want of work, and the late dearness of provisions. Most of them are represented as cases of real distress, and well worthy the sympathy of the fraternity.—*Ibid*.

HAYTI, *April 17*.—*The Jewish Masons*.—The St. John's Lodge, entitled the Primitiale Grand Elect *Ecossois*, have addressed the M. P. Sovereign Grand Commander of the 33rd degree, the Duke Decazes, on his spirited conduct with respect to the course taken by him in the case of the late exclusion of the Jewish Masons by the Grand Lodge of Prussia. The document is admirably drawn up, and has doubtless proved an acceptable acknowledgement to the duke for his public services in a cause so truly Masonic.

INDIA.

The Agents in Calcutta for this *Review* are—Messrs. LATTEY, BROTHERS & Co., Government-place; and Messrs. THACKER & Co., St. Andrew's Library.

TO CORRESPONDENTS.

BRO. DICKSON.—Bro. Spencer, the Masonic librarian, some time since appointed Bro. Pharoah to be his agent in Madras, for the sale of the *Fremasons' Quarterly Review*. We are obliged by the fraternal compliment paid to us by Bro. Dickson.

A CALCUTTA BROTHER.—The circulars of the Prov. Grand Lodge of Bengal are most welcome; they are documents worthy of the glowing Ind. "Indian sympathy for Ireland," thus expressed and recorded, will be a proud memorial in future ages. The speech of the Prov. Grand Master was characteristic—clever, yet somewhat specious. We regret that our want of space and time prevents our republishing it.

CALCUTTA.—The Masonic atmosphere with us does not betoken health. Were Alexander Grant here he would decidedly pronounce our case to be ricketty,—in a certain sense we are quiet; but then are we not moody—nay, discontented. Our silence is not that of peace, but rather of apathy, the mildew of the mind. Public energy must be

aroused. We have lately been visited by Bro. H. Bellamy Webb, P. G. S. B., a very intelligent Mason, and, we understand, not without interest at head quarters. He seemed to express a lively interest in our fate, and as he promised to report our true position at head quarters, it is fondly hoped that he will hold to his promise. Of the twenty-eight Lodges under the Anglo-Indian registry, sixteen are in fair work, six on the sick list, and six altogether dormant.

We are free to confess that the Grand Secretary is far from relaxing in his demands for money. Give him rupees, and so far well; but as to one line on any other subject, it is as well not to expect it, and thus prevent disappointment.

En passant, the *Freemasons' Quarterly Review* is not in favour among the big-wigs and the ear-wigs, yet how strange, through that periodical alone do we learn tidings of our Order! Our Prov. Grand Master has been in very indifferent health, or sure we are that he would be more in public, for he is estimable, but fearful of giving offence at home. It has been asked if Lord Eldon was a Mason? for if so, his mantle has, in one sense, fallen on a successor worthy of his lordship—viz., our Prov. Grand Master, who, in Masonic appeal cases, so hesitates and doubts, then doubts and hesitates, that both appellant and respondent have been known to depart from the earthly tribunal, and abide his decision in the Grand Lodge above!

LITERARY NOTICES.

The Sea; its Lessons and its Sorrows: a Sermon. By the Rev. Erskine Neale, M. A., Rector of Kirton, and Chaplain to the Right Hon. the Earl of Huntingdon and Earl Spencer. Pawsey, Ipswich; Spencer, London.

This Sermon was preached on Sunday, the 27th of June last, at St. Mary Tower, Ipswich, before the mayor and corporation of that borough, in aid of the Ipswich Shipwrecked Seamen's Society. The request for its publication proves the effect it produced on the attention of those to whom it was addressed; and it will hardly be doubted but that its sale will add to the object of the society in whose aid it was composed and preached. It is dedicated to the Earl Spencer.

“There is sorrow on the sea.”—*Jer.* xlix. 23.

It has often been our contemplative duty to peruse the discourses of our Masonic divines, and to trace through them the types and symbols of our sacred profession. Perhaps no other class of our brethren possess equal moral power to connect our traditions and evidences with the same truthfulness. Our present author is a Mason whose heart and soul are engaged in the promulgation of the principles of brotherly love and truth; it follows, therefore, as a natural consequence, that into the subject of the Shipwrecked Mariner's Society he has infused the pathos, interest, and holiness which the subject demands. The discourse is divided into spiritual associations and types. First he observes—“View

the ocean as an emblem of eternity." Next—"View the sea as typical of God's dealings with his people." Thirdly—"View the sea, when agitated, as an emblem of the wicked." Fourthly—"View the sea, and with it connect the solemn realities of that hour, when, amidst the chilling blast of the last trumpet, the sea shall give up the dead, and small and great stand before God. SEA, GIVE UP THY DEAD! Insatiate monster! give up—give up thy dead!" Awful words!—to what sad reflections they give rise! And yet, although the desolation of the sorrowing mother, daughter, and, above all, the heartbroken widow, is in sad communion with the dread reality, so piously and truly sweetly has the reverend author examined and explained each section, that we arrive at the conclusion that by faith the Chastener allows even to the most bereaved the hope of a glorious future.

There is a postscript, in the manner of an episode, that adds to the deep pathos of the Sermon, and even graces it with a powerful interest. The allusion to the "Queen of the Ocean," is well placed; but the apostrophe to the memory of the merchant prince of Bristol, Colston, is sublime!

The Golden Remains. By Dr. Oliver. Spencer.

The third volume is now complete, and concludes with the end of Masonic persecutions. Our readers will doubtless feel too deep an interest in the labours of their esteemed historian to require any stimulus from our pen, yet we cannot refrain from expressing a most grateful acknowledgment to him for thus rescuing from comparative oblivion so many instructive and valuable papers, and giving them a form and substance that will enable the Craft to profit by for all time.

Freemasons' Monitor. By Z. A. Davis. De Silver, Philadelphia.

We shall not enter into an elaborate discussion on the merits of this volume from across the Atlantic; it is a valuable work, and will repay perusal. There is an excellent likeness of a first-rate Mason, Bro. Joseph R. Chandler, of Pennsylvania. The agency of the work in London is confided to Bro. Spencer.

A Mirror for the Johannite Masons. By the Rev. Geo. Oliver, D.D. Spencer, London.

As this work has not yet issued from the press, it would be premature to notice it, but we understand that the author has very prominently adverted to a recent attack on Freemasonry in the "Book of the Months," by a person of the name of Soane, a Bachelor of Arts. We allude to this especial point that our readers may observe that the Doctor, like a *preux chevalier*, is ready to parry any attack on an order of which he is the indomitable defender. The subject is treated by the Doctor in a calm, quiet, but not the less forcible, manner.

The Freemasons' Pocket Calendar for 1848. Edited by () R. Spencer, London.

Candour obliges us to confess that the present Calendar is not below its competitor of 1847; perhaps, in market phraseology, it may be quoted a shade higher. We observe that the Grand Lodge of Prussia is restored to the list, and that the Chevalier B. Hebelier appears to have renewed his functions; and thus far the Calendar assumes to give

information that has not been imparted from any other quarter. There will also be found the tables of the rising of the sun and moon, with allusions to the Mahomedan era, and the month of abstinence observed by the Turks. So much for the editorial labours of (————).

Rules and Regulations of the North Munster Provincial Grand Lodge. By Bro. Michael Furnell. Goggin, Limerick.

Our indefatigable Brother Furnell must have taken out a patent for "Masonic inspiration." He is ever at work culling posies, and presenting them with hearty good wishes, like the daisies from pastures ever new. In the small pocket brochure now before us, we recognize all the kindness and *bon-homme* of one of the best of Irish Masons.

Positive Ruin the result of Public Service.—Clarke and Co.

This is an appeal to the Right Hon. Lord John Russell, M.P., First Lord of the Treasury, against the proceedings of Charles James Lord Bishop of London, and the Foreign Office; with notes and an appendix, dedicated to the united body of Freemasons; and a most startling appeal it is. Fourteen years public service as chaplain to a foreign station is rewarded by a dismissal from duty, and the deprivation of "daily bread," at the hands of a Bishop, who, secured in his own irresponsibility, does not condescend to give his reasons for consigning a brother clergyman to insult and penury. The case of the Reverend Thomas Harvey, A.M. v. Charles James Bloomfield, Lord Bishop of London, if unredressed, will live in history as a stain on the Church of England by law established.

It is enough for us to state that we have read and re-read the appeal, and arrive at the conclusion that there is a Bishop who would rob us of the blessed hope of the future were it in his power; for his conduct to his "brother in Christ" is so contradictory to the character of a professing Christian, that as an example it would lead us to doubt where we should have faith, and question all evidences but those of mortal authority, instead of relying on scriptural proofs. But the case of Mr. Harvey has awakened the sympathy of many churchmen, who merely see in the Bishop of London a fearful prognostic instead of a beacon of light. The public press, and more especially such portion of that great moral engine that is devoted to church affairs, have spoken out in favour of Mr. Harvey; yet still the Bishop refuses redress, and thus compels Mr. Harvey to seek for solace in the sympathy of the public.

New Curiosities of Literature and Book of the Months. By George Soane, R.A. E. Churton.

There is unquestionable merit in this work, yet as a contrast there is an evident want of temper that detracts from its character as a journal, which should conceal its evil thoughts even for its own sake. The story goes that the viper gnawed the file—*cui bono*; Mr. Soane attacks Freemasonry, at the same time most clearly proving his entire ignorance of the Order; he may for that reason, therefore, freely be forgiven. He says he has proofs at hand—but why not give them? He should copy Klöss; who says, "here are my evidences; if any one wishes to upset them, let him produce equally authentic proofs." Will Mr. Soane accept the challenge?

The Keepsake. Edited by the Countess of Blessington. Bogue.

The critic becomes divided in his allegiance when reviewing this splendid annual. As a work of art it proudly rivals its compeers; all that taste and artistic execution could effect is here portrayed; and the literary department, at the head of which is to be ranked "the Countess," displays a series of interesting papers, in prose and verse. The portrait of Jenny Lind is too beautiful—simply, because that admirable woman is so interesting, that it is difficult to give art the extreme power of nature—and this is wanting. The sketch of the Countess of Essex is faultless. The engravings of the Chamber of Peers in the Luxembourg palace, and La Bourse, are well done, and reflect great credit on the artists. Added to her own papers, the *Keepsake* is embellished by contributions from Mrs. Abdy, Miss Grace D'Aquilar, Mrs. S. C. Hall, Sir Bulwer Lytton, Barry Cornwall, Lord John Manners, and others.

A Voice from Windsor. By Veritas. Strange.

The author is among those whose loyalty would dispose him very naturally to resist any encroachment on the privacy of his sovereign, yet would urge him equally to resist the encroachments of *attachés* to state apartments on the credulity of the public—and Veritas is right. The prosperity of the town is implicated in the result of "the Voice from Windsor."

Letters addressed to the Right Honourables Lord Granville Somerset, Frankland Lewis, Earl of Ripon, and Henry Goulburn. By James Sedgwick, Esq. Ridgway.

The dissolution of the late Board of Stamps, the proceedings of which were sudden, and continue unexplained to this day, during which Mr. Sedgwick, the chairman, was summarily dismissed, without compensation, until recently a very small annuity has been granted, will probably give rise to parliamentary enquiry; the present pamphlet will become an interesting record of transactions of a most unheard-of persecution. If Mr. Sedgwick is unsuccessful in his appeal, he will have the satisfaction to know that in his "address to the public," he has at least sustained the character of an English gentleman.

The Position of the Jews. By M. P. Haynes. Effingham Wilson.

This brochure has been issued in consequence of the return to parliament of Baron Lionel de Rothschild; among other points adduced in reference to the Jews, is the step lately taken by the members of the Masonic Craft in England in regard to the Grand Lodge of Prussia, whereby justice was in a measure rendered to Brethren of the Jewish faith. There are, of course, many other points worthy of attention.

Two Lectures on the Life and Writings of Maimonides. By D. A. Benisch. Wertheim.

These Lectures were delivered at the Jews' and general Literary and Scientific Institution; they embrace very copious annals of the times and character of Moses, son of Maimon, hence the name of Maimonides, and are, no doubt, highly interesting to the Jewish, and, indeed, to all who desire to acquire a knowledge of many facts not generally published, and consequently but little known.

A Report of the Arguments and Proceedings in the case of John Jackson. By Hercules Ellis, Esq., Barrister-at-Law. Dublin: Grant and Bolton.

We are not political writers; indeed, as Masons, we eschew politics: still, occasions do present themselves when the rights and privileges of our fellow men, becoming the topic of consideration, it may not be unbecoming to glance thereat. The case of John Jackson is simply this. He tendered his vote, as a forty-shilling freeholder, before the sheriff of the county Monaghan, which vote was declined by both of the conducting agents. The case was argued by Mr. Ellis before the twelve judges, who were of opinion that the assistant barrister was right in declining to register the vote; at the same time the judges declined to give any opinion on the correctness or incorrectness of Mr. Ellis's propositions, possibly because their opinion, either way, would affect the act of union itself. The case was most ingeniously managed by Mr. Ellis, and will repay perusal. We are not sufficiently versed (certainly we are not learned) in the law ourselves to hazard any further remarks.

A Treatise on Diet and Regimen. By W. H. Robertson, M. D. Churchill. London.

Our author has arrived at the fourth part of his very interesting serial. The contents are devoted to the consideration of exercise, throughout the various phases of human life; on this subject no point whatever is omitted. The habits and character of woman, and the importance of exercise on both, are examined with the most elaborate care, and in the development of results the author has confirmed much of the utility of former writers, adding, at the same time, new and valuable matter. Inter-mural sepulture, public sanitary regulations, ventilation, gas, and climate, are discussed with a freedom and moral force, that fix the attention by a powerful interest.

Life in the Ranks. By Sergeant-Major Taylor. Second Edition. Parry, Blenkarn, and Co.

Amusing, entertaining, and even interesting as is "Life in the Ranks," it might, with more propriety, be termed "Death in the Ranks." Our belief in the fidelity of the incidents is somewhat shaken, however, by one contradiction in circumstance. Two of the Madras Native Infantry (page 252) undertook to rob one of the shroffs, or native bankers. They succeeded, and concealed the treasure; they were punished with seven hundred lashes. The ill-gotten wealth did not benefit them. They sent the greater portion out of the country; but the amount turned their heads, and they abandoned themselves to excess. One died by fever caused by drink. The other purchased his discharge, and returned to England, opened an inn in Cambridgeshire, but neglected his business, and died in the workhouse. Considering that the Madras Native Infantry are in reality Sepoys, this tale is at best a doubtful matter.

Athanase. A Dramatic Poem. By Edwin T. Roberts. W. E. Painter.

The dedication is tritely offered to Mr. Serle, the dramatist, in two brief sentences, in which the author disclaims a desire to create a new phase in moral heroism. We confess, however, that the poem may not unfairly be termed a rhapsody, yet it is not without its moral or occasional points of good poetry.

Caldwell's Musical Journal. Parts 4, 5, and 6. W. S. Orr.
Contents:—When the War Steed—Jenny Lind—Prince Albert's Installation Quadrilles—Prince of Wales's Grand Military March—Jenny Lind Quadrilles—The Minute Gun at Sea, and the Friends of Auld Lang Syne—Circassian Polka, and Le Negromania—Woodman spare that Tree—La Rosa Walzer—The Miniature—Come buy my Cherries—Bavarian Post-horn Gallop.

It is sufficient to enumerate the contents of the three last numbers of this unequalled musical bijou, to show at once the industry of the compilers, and their liberality in contributing to the improvement in public taste. We hear from all quarters the most decided approbation, and, let us hope, equal appreciation of Messrs. Caldwell's efforts.

FINE ARTS.

Engraving of the Statue erected in Freemasons' Hall to the memory of his late Royal Highness the Duke of Sussex, Most Worshipful Grand Master. Spencer.

The statue, as a work of art, and executed by Bro. E. H. Baily, is unrivalled, both as to fidelity in likeness and in its perfect design. Bro. Whitfield has emulated the master-sculptor, and produced a line engraving exquisite in beauty, which will give the members an opportunity of possessing a likeness of their late Grand Master, taken from the master-piece of art. We are informed that Bro. Whitfield purposes to devote the clear profits of the engraving in equal proportions among all the Masonic charities. Conduct like this should be a passport to the favourable consideration of every Lodge. The engraving is dedicated to the present Grand Master, the Earl of Zetland, who, as well as the Grand Lodge, have expressed a high opinion of its merits. Brother Spencer has undertaken the publication.

TO CORRESPONDENTS.

☞ WE are requested to state that Dr. Crucefix has altogether retired from London. His address is *Grove, Gravesend, Kent*; where all communications should be addressed that are intended for his personal observation—indeed, letters for the Editor, under cover to him, will more immediately reach their destination.

It is most earnestly entreated that, wherever possible, all communications may be written only on one side of the paper; also that all German and other foreign words may be most legibly written.

We are requested by Dr. Crucefix, who is preparing for the Press an account of popular events in English Freemasonry, to be favoured by any Masonic papers; more especially as relating to York and Athol Masonry—the trials of Preston, Whitney, Bonner, and others. His own escapade is complete. Furthermore—Dr. Crucefix desires us respectfully to intimate, that as in a great many instances he has not kept copies of his own correspondence with numerous esteemed Brethren, he will consider it a lasting obligation if Brethren, possessing any letters written by him on important subjects, will grant him the loan of such letters, which will serve to refresh his memory; such letters of course to be returned, if requested.

DR. OLIVER.—In reply to many kind enquirers after this distinguished Brother, we regret that serious illness alone has interrupted his labours; but all will rejoice to hear that he is recovering, and we hope he will be enabled to resume his active labours in the F. Q. R. with the year 1848.

A SUBSCRIBER, (Niagara).—We have, with some regret, and altogether against the opinion of Dr. Crucefix, departed from our rule in replying to an anonymous correspondent. Apparent frankness has thus inclined us, to prevent delay; but we hope the exception to a needful rule will not be misunderstood.

A FOREIGN BROTHER.—We fully agree that a secretary for foreign correspondence has become indispensable. A Brother competent to the duty would, by an attendance twice a week, not be over chargeable.

A MASON "who commenced subscribing to the F. Q. R. in consequence of Lord Zetland's stating that such publication was denounced by Grand Lodge," is respectfully requested to allow the publication of his letter.

FREEMASONRY IN NAPLES, if possible, in our next.

THE SPALDING FREE PRESS, and many other provincial papers.—We are thankful for their kind yet forcible and vigorous articles in favour of our position as reporters of Masonic Intelligence, especially from the Grand Lodge of England.

A MEMBER OF THE GRAND LODGE OF ENGLAND PRESENT ON THE 1st DECEMBER.—Most certainly the Grand Master begged the question in the most humiliating manner, in stating that, from his own experience, there were many men who spoke for the mere purpose of being reported. There is a homely adage—"Want of ——"

BRO. VILÉURE, (754).—We are desired by Dr. Crucefix to state that he has conferred with the Grand Secretary on the subject.

BRO JONES.—We have no objection to give the mere details of the Commercial Lodge, and of the P. G. M. for Notts.; but as for the *fanfarrnade* of gilt chains, *coup d'œil*, splendid hangings, princely banquet, &c., they must give place.

A PAST MASTER, and several other Brethren, are anxious to know why the case of Bro. Husenbeth was not brought under the consideration of the Grand Lodge. Will some friend explain? We know of Lodges desirous to subscribe.

A VETERAN is not singular in his opinion of the following pet speech of the Grand Master:—
"I know that without your support I am powerless, and when I no longer receive it, I will

gladly resign my post; and I hope the Brethren will find another Grand Master who will more worthily fill my place." What is *really* meant, is somewhat difficult to say, but it always insures a round of applause. The theatrical phrase is —

ONE EYE (at least so we decypher our correspondent) is wrong; the new Grand Reporter, Bro. Denison, is from the establishment of the "leading journal of Europe;" so that we may look for facts and not fancies.

HIRAM.—It is not fair to withhold name and address.

THE CASE OF THE REV. BRO. HARVEY.—We have received numerous letters—several from clergymen. Our reply is simple; Bro. Harvey has sustained most serious grievance at the hands of the Bishop of London, and it will be only fulfilling a Masonic duty by supporting a much injured Brother.

MORMONS AND THEIR SECRETS.—As a matter of curiosity, we should like to peruse the seven secret degrees. The paradise of Eden and the admission of the Mormons into heaven, clothed in white, and with crowns on their heads, may be somewhat ingenious as a dramatic sketch; but as a system of moral ethics somewhat of the ridiculous, to say the least of it.

AN AMERICAN MERCHANT.—We have not received any particulars of the reception of General Cooke in the Grand Lodge of New York, as the representative of the Grand Master of England.

A SUBSCRIBER.—The jubilee festival of the Boys' School is appointed for the 22nd of March. This information is not communicated to us officially, but our readers may nevertheless depend on its accuracy.

A VISITOR AT ST. JOHN'S (109.)—The report of this excellent Lodge, and of the presentation of the Book of Constitutions by Bro. S. H. Lee, came too late.

A VOICE is somewhat shrill. What is meant by "where is Havers?"

DISCIPLINE AND PRACTICE.

A BROTHER WITH A FOREIGN MASONIC DEGREE is certainly entitled to his rank. Is Louis hi lipe the less a king because he is not his majesty of England? Suppose the Grand Master of England were to visit any Grand Lodge abroad, would he remain unrecognized as Grand Master of the Order? Is not Freemasonry universal?

A PAST GRAND STEWARD.—The question of the Red-apron Lodges being "pendente lite," a reply would be premature.

A PAST MASTER.—We may be wrong; but it appears to us that the relaxation of the law (as to the time of conferring degrees) in favour of the colonies is so monstrously unjust, that it must fail of confirmation in March; if otherwise, a chief bulwark of the Order has been surrendered for the asking, and hardly that; but let us hope better things on the approach of the "ides of March." Sound the Masonic pibroch—light the beacon—agitate—reform—"to your tents, O Israel."

ARCH MATTERS.

SCRIBE E. (Edinburgh.)—Too late.

MASONIC TEMPLARS.

A CAPTAIN.—The Committee of General Purposes will meet on the 7th of January, to receive communications. The financial account is published.

SUPREME COUNCIL 33RD DEGREE.

AN ENQUIRER.—A Grand Meeting will take place on the ninth of February. We understand that the regulations of this most important system will be shortly issued.

BRO. ARIANO should address the Supreme Council through Bro. W. D. Nash (Grand Secretary General,) 5, Essex Court, Temple.

THE ASYLUM.

The Ball in aid of this Masonic charity will take place on the 11th of February; the particulars are advertised. The ground is purchased; and when the title deeds are completed, the design will be selected from those of the competing surveyors. The annual festival will be held as usual on the third Wednesday in June.

FLOREAT ASYLUM.

1847-8.

A FACT AND A FEAR.

WHAT has great Masonry's "progressive sun"
Seen in the year whose days are all but run?
Hope at its dawning—hope, anticipating
What England's wisdom in historic page,
Is certainly already indicating,
The stamp of future glory in this age.
The comprehensive vast magnificence
Of thought—all Masons one great family:—
Let Prussia tell how much we owe to thee
Our chief, our Zetland! Let us not, driven hence,
Where we with pride may point unto our head,
And hear, perhaps, in tones of sorrow said,
"Though bright the glories of the rising sun
Its light may be obscured ere eve comes on!"

P. M. 70.

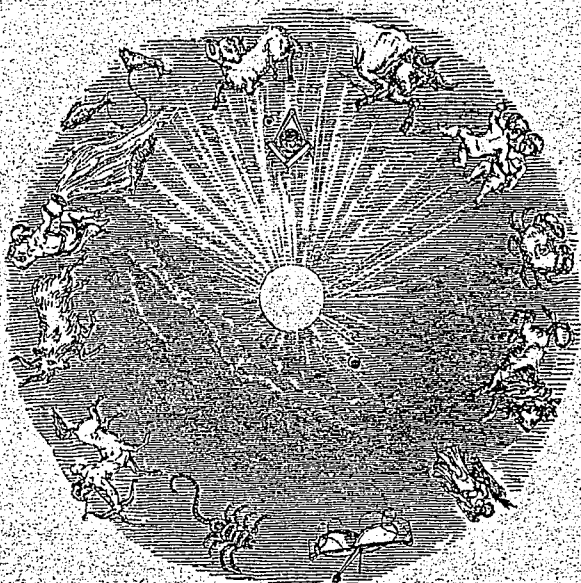
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THE
FREEMASONS'
QUARTERLY REVIEW.

SECOND SERIES.

No. XX.—DECEMBER 31, 1847.



LONDON:

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;
MADDEN AND CO., 8, LEADENHALL-STREET.

SUTHERLAND, CALTON-STREET, EDINBURGH; J. PORTER, GRAFTON-ST.,
AND FANNIN AND CO., GRAFTON-STREET, DUBLIN; SPIERS, OXFORD;
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MONTREAL. LATTEY, BROTHERS, AND CO., AND THACKER AND CO.,
CALCUTTA. JOS. ARIANO, KINGSTON, JAMAICA.

Price Three Shillings.

35, CHARTER HOUSE SQUARE,

MRS. ECCLES,

(Widow of the late WILLIAM ECCLES, Esq., Fellow of the Royal College of Surgeons of England,) receives a limited number of Boys of five years of age and upwards, and Prepares them for

THE CHARTER HOUSE & KING'S COLLEGE SCHOOLS.

The System of Education is that of the above-named Public Schools, modified to suit the tender age of the Pupils, so that the boys enjoy the great advantage of *commencing* their Studies on the plan which will be pursued on their admission to those Schools.

The Latin Class is under the care of a Gentleman educated at King's College, the French under that of Professor BRASSERON of the Charter House and King's College, and the other Classes are conducted by Gentlemen connected with one or the other of those Establishments.

TERMS:

BOARD, Washing, and Instruction in English	35	Guineas per Annum.
LATIN	4	" "
FRENCH	4	" "
WRITING AND ARITHMETIC	4	" "
DANCING	6	" "
DRILLING	2	" "

Pocket Money at the discretion of Parents.

The Charge for Board includes Medicine and all ordinary medical attendance, with the exception of Physicians' and Dentists' Fees.

Those of Mrs. ECCLES's Pupils who are intended to go to the Charter House as Day Scholars, are admitted (as vacancies occur, or the Authorities see fit,) when they are sufficiently advanced in knowledge of their own language to commence Latin, and they continue to Board with Mrs. ECCLES as long as their Parents deem them in need of maternal superintendance. They are excused (when desirable) the early morning attendance, —are sent to the Charter House twice daily, —and are allowed to play in the Charter House play-ground at suitable times.

A Tutor (a Carthusian) assists Mrs. ECCLES, in the evenings, in preparing the Charter House Boys for the morrow's lessons and exercises, and particular attention is bestowed on their Penmanship and Arithmetic. The Dancing and Drilling Classes are so arranged as to afford these Boys the opportunity of continuing to attend them.

TERMS for the Board and Washing of the Boys attending the Charter House 35 Guineas per ann.
Superintendance of Studies out of School hours (including Writing & Arithmetic) 6 " "

The Annual School Fees at the Charter House, amount to about 18 Guineas.

Boys attending the Charter House as Day Scholars can be admitted to Dine with Mrs. ECCLES's Pupils at Ten Guineas per Annum; the payments calculated according to the Charter House Term. Charge for boys remaining with Mrs. ECCLES during the holidays, or any part of them, One Guinea a Week, exclusive of travelling expenses, when excursions are made into the country.

A Quarter's Notice is required previous to the removal of a Boarder, or a Quarter's Board must be paid.

The Scholars return after their respective holidays about the middle of January, and June, and the last week in September.

They are expected to bring the following changes of Linen:—eight shirts, eight pair of stockings, eight pocket-handkerchiefs, three night-shirts and caps, three flannel waist-coats and drawers (if worn), six towels, and two pair of strong shoes.

Mrs. ECCLES devotes her most earnest attention to the religious, moral, and physical well-being of the children committed to her care, and is deeply impressed with the sense of her responsibility in this respect to Almighty God—to the Parents of her Pupils—and to the Public Institutions with which she has the honour to be connected. She begs to express her full purpose faithfully to discharge her duty on these important points, towards every boy who may be placed under her guidance.

Reference if desired, can (by permission) be made to the Reverend the Principal of King's College, and the Head Masters of the Charter House and King's College Schools.

FREEMASONS' QUARTERLY ADVERTISER.

SECOND SERIES.—No. XX.

DECEMBER 31, 1847.

ASYLUM

FOR

WORTHY AGED AND DECAYED FREEMASONS.

“That this Grand Lodge recommend the contemplated Asylum for the Aged and Decayed Freemason to the favourable consideration of the Craft.”—*Unanimous Resolution of Grand Lodge, December 6, 1837.*

PRESIDENT.

BRO. THE RIGHT HON. LORD SOUTHAMPTON.

VICE-PRESIDENTS.

BRO. R. T. CRUCEFIX, *LL. D.*, P. G. D., and P. S. G. W. MASS. (U. S.)

BRO. J. PARTRIDGE, BRO. J. HODGKINSON, P. G. S.,

BRO. J. UDALL, P. G. S., BRO. R. G. ALSTON, P. G. W.

GENERAL COMMITTEE,

THE TRUSTEES, TREASURER, LIFE GOVERNORS, AND

BROS. J. BERNARD, E. BREWSTER, H. BROWSE, W. EVANS, — EDE, R. GRAVES, DR. LEESON, T. NEATE, E. PHILLIPS, J. PIKE, J. POWIS, T. PRYER, W. RACKSTRAW, W. RAYNER, M. SANGSTER, J. SAVAGE, R. SPENCER, T. TOMBLESON, W. E. WALMISLEY, W. WILCOCKSON, W. L. WRIGHT.

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Secretary—BRO. JOHN WHITMORE, 125, Oxford-street.

Collector—BRO. S. SOLOMONS, 2, Bevis Marks, St. Mary Axe.

By all of whom Subscriptions are received.

The Committee have great pleasure in announcing that land has been purchased near the Croydon Terminus for the erection of the Asylum; in aid of which purpose they most earnestly entreat the Donations and Subscriptions from Lodges and other Masonic bodies, as well as from the Brethren at large. The design will be selected early in January.

THE ANNUAL BALL

IN AID OF THE ASYLUM,

WILL TAKE PLACE ON

FRIDAY, THE 11th OF FEBRUARY, AT FREEMASONS' HALL,

CONDUCTED BY AN EFFICIENT BOARD OF STEWARDS,

(Thirty in Number).

The Officers are as follows:—*President*, Bro. J. SMYTHE ROBINSON, *Vice-President*, Bro. JOHN SAVAGE. *Treasurer*, Bro. JOHN HODGKINSON, *Secretary*, Bro. JOHN WHITMORE. In addition to all former liberal arrangements, there will be a

CHAMPAGNE SUPPER at One o'clock.

FREEMASONS' HOTEL,

GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON.

BROTHER THOMAS BACON, Lessee of the Freemasons' Tavern, begs leave to inform the Masonic Craft, that an additional wing has been added to the Tavern, which he has converted into a **SPLENDID HOTEL**, including

- A **SPACIOUS COFFEE ROOM**—replete with every convenience;
- DRAWING ROOMS**—handsomely furnished;
- Most Excellent **BED ROOMS**—with superior accommodations;
- WARM BATHS, &c. &c.**

The connection of this **HOTEL** with the **FREEMASON'S TAVERN**, and its Central Situation in the Metropolis, renders this Establishment desirable for the Public generally—while to the Masonic Order, and more especially to Provincial and Foreign Brethren visiting London, it presents every possible advantage.

THE CHARGES ARE REGULATED UPON THE MOST MODERATE SCALE, AND A FIXED CHARGE IS MADE FOR ATTENDANCE.

Just published, price 2s.

“**THE FAIREST DAY MUST HAVE ITS NIGHT!**” **BALLAD**, dedicated to the Worshipful Master and Brethren of the “Lodge of True Friendship,” No. 186, Rochford, Essex. By Brother **OSMOND G. PHIPPS**. The Profits arising from the Sale of this Song will be devoted to the Hewlett Fund.

Published by **D'ALMAINE & Co.** 20, Soho Square; and sold by Brother **R. SPENCER**, 314, High Holborn; and to be had of all Music and Booksellers.

FREEMASONRY.

BROTHER **J. CURTIS**, **PIER HOTEL**, **ERITH**.—*Extensive Dining-room, and airy Bed-rooms, facing the River and the Gardens.* Brother Curtis respectfully announces to the Masonic Fraternity that he has fitted up the Pier Hotel, at Erith, regardless of expense. The accommodation for dinner parties presents every possible advantage; the river views are grand and picturesque; and the charges made with the strictest regard to economy. Wines of the choicest vintages. Brother Curtis solicits the kind attention of the Brethren to this advertisement.

THE HEWLETT FUND.—The following subscriptions have been received since the advertisement in *The Times* of the 25th October.

The sums invested in the names of Messrs. Holt, White, and Alston, waiting the appointment of Trustees, now amount to £1,600, Three per Cent. Consolidated Annuities.

	£	s.	d.
The Earl of Zetland, M.W. G. M.	5	0	0
The Earl of Yarborough, D. G. M.	10	0	0
The Worshipful Master and Brethren of the Witham Lodge, Lincoln, No. 374	4	12	0
The Worshipful Master and Brethren of the Lodge of Benevolence, Sherborne, No. 459	7	0	0
Bro. J. N. Pettit, Ipswich	1	5	0

FREEMASONRY.

BROTHER J. P. ACKLAM,

MASONIC JEWEL, FURNITURE, AND CLOTHING MANUFACTURER,

RESPECTFULLY solicits the Orders and Patronage of the Craft. He has always ready on sale a Collection of Jewels and Clothing, for Craft, Royal Arch Masonry, Knights Templar, &c. As he is the real maker, and every article is manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorised Constitutions of the different Orders.

138, Strand, opposite Catherine Street.

REMOVAL !!!

W. EVANS,

MASONIC JEWELLER AND CLOTHING MANUFACTURER,

26, GREAT QUEEN STREET, Lincoln's-Inn-Fields,
OPPOSITE FREEMASONS' HALL.

Removed from GREAT NEWPORT STREET.

BROTHER WILLIAM EVANS having removed his business to the above *eligible premises*, OPPOSITE THE FREEMASONS' HALL, begs to return his sincere thanks to his Friends, and the Masonic Craft in general, for their patronage and support, and respectfully solicits a continuance of their favours, which it will be his constant study to merit.

Brother EVANS being really the *manufacturer* of every description of work appertaining to *Masonic Paraphernalia*, is enabled to supply the members of the Craft and Lodges, on most advantageous terms.

Every article may be depended upon as strictly in conformity with the Constitutions.

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Masonic furniture of every description manufactured to order, on the shortest possible notice.

Letters requiring information respecting any business in the Masonic line, will be punctually answered.

A cash remittance, or an order for payment (in London), is requested to accompany all orders from the country; and his friends may rest assured of the utmost possible expedition, as well as care in the perfect execution of the same.

The Brethren may rely on being supplied with articles of the best quality, and on the most reasonable terms, consistent with a fair profit.

Brother EVANS will feel obliged by *Post Office Orders* being made payable at *Charing Cross*.

FREEMASONRY.

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The Brethren are respectfully informed that orders for every description of Masonic Clothing, and Lodge Paraphernalia, are thankfully received and promptly executed; superiority of workmanship and correctness of detail being invariably combined with charges the most reasonable.

PROVINCE OF BRISTOL.**CASE OF THE AGED FREDERICK CHAS. HUSENBETH,**PAST DEPUTY P. G. M. OF THIS PROVINCE, *ÆTAT* 83.**RESOLUTIONS UNANIMOUSLY CARRIED:—**

On the Motion of Bro. JOHN SHAW, P. G. S. B., Seconded by Bro. JAMES POOLE, JUN., Past P. J. G. W.,

- 1.—That the deepest sympathy is felt by the members of this Grand Lodge towards our venerable Brother under the adversity that has befallen him; and we offer him our sincere and affectionate condolence. We feel that the principles of our Order call upon us to make active efforts to rescue him from want and to smooth his downward path.

On the Motion of Bro. WM. BAKER, P. J. G. W., Seconded by Bro. RICHARD JOHN BRIDGES, Past P. S. G. W.,

- 2.—That the best mode of carrying this object into effect appears to this Grand Lodge to be, by raising a Fund for the Purchase of an Annuity for our Brother.

On the Motion of Bro. THOMAS TERRETT TAYLOR, P. G. T., Seconded by Bro. R. B. CALLENDER, Past P. S. G. W.,

- 3.—That a Subscription be at once set on foot accordingly. And that the sum of £30 be granted out of the Funds of this Grand Lodge, in aid of such subscription.

On the Motion of Bro. S. E. TAYLOR, P. G. D. C., Seconded by Bro. FRANCIS BRUFORD, S. W. 221,

- 4.—That a Committee be appointed to carry out the object; and that the D. P. G. M., the Grand Wardens, the Grand Treasurer, the Grand Registrar, the Grand Secretary, the Masters of Lodges, and the First Principal of each Chapter, be, and they are hereby appointed such Committee, with power to add to their number; and that three be a quorum.

On the Motion of Bro. SAMUEL BRYANT, P. G. R., Seconded by Bro. JOHN KIRBY, P. S. G. W.,

- 5.—That such Committee do forthwith communicate with the several Lodges of this or any other Province they may deem expedient, and solicit their aid. And this Grand Lodge confidently anticipates that the Brethren will liberally respond to the appeal.

On the Motion of Bro. GABRIEL GOLDNEY, S. W. No. 81, Seconded by Bro. G. P. HINTON, W. M. of that Lodge,

- 6.—That this Grand Lodge is of opinion that the case should be made known to the Masonic Authorities in London; and they cannot doubt but that aid will be rendered either from the Fund of Benevolence or from the Annuity Fund.

On the Motion of Bro. JOSEPH LEECH, P. G. S., Seconded by Bro. CHARLES HARRIS, S. W. No. 120,

- 7.—That the mode of appropriation of the amount raised shall be determined upon by the Provincial Grand Lodge, to whom the Committee shall report its proceedings.

THE CASE of BRO. the REV. THOMAS HARVEY v. the BISHOP OF LONDON.—The COMMITTEES already formed in Chelmsford and London for the REDRESS of the GRIEVANCES sustained by the Rev. THOMAS HARVEY at the hands of the Bishop of London, have the pleasure to announce to the public the following lists of members, and they hereby earnestly invite additions to their number.

The Committees distinctly disclaim all party feeling, religious or political, and desire to act upon the pure Christian principles of upholding the truth, and of bearing one another's burdens.

Subscriptions in aid of this object are received by the Treasurer to the London Committee, Hilary Nicholas Nissen, 68, Great Tower-street, and by the Treasurer to the Central Committee, Farmery John Law, Esq., London and County Bank, Chelmsford.

Committee Room (*pro tem.*), 4, Water-lane, Great Tower-street, London, Dec. 9, 1847.

CENTRAL COMMITTEE, Chelmsford, Essex. (With power to add to their number).

Henry Bird, Esq., M.D., Chairman, Chelmsford.

F. J. Law, Esq., Treasurer, Chelmsford.

O. Prichard, Esq., M.D., Hon. Sec., Chelmsford.

R. T. Crucefix, M.D., LL.D., Gravesend

B. Bond, Esq., Margareting.

James Wilson, Esq., Hatfield.

Mr. Jos. Burton, Chelmsford.

G. Brown, Esq., Chelmsford.

Samuel Adams, Esq., Great Waltham.

W. Francis, Esq., Clement's Hall, Rochford.

Michael Lane, Esq., Braintree.

Mr. E. L. Ruffell, Chelmsford.

Mr. J. N. Eagle, Chelmsford.

Mr. Wm. Long, Margareting.

Mr. Wm. Finch, Margareting.

Rev. Thomas Jee, M.A., vicar of Thaxted.

W. A. Bowler, Esq., Colchester.

Fred. Giblin, Esq., Churchwarden, Thaxted.

John Scruby, Esq., Thaxted.

Thomas Buxton Barnes, Esq., Thaxted.

A. Montague J. Durnford, Esq., Thaxted.

J. Coventry, Esq., Hatfield Broad Oak, Essex.

Mr. William Scruby, Broxton.

Mr. George Patmer, Great Easton.

Mr. Charles Giblin, Broxton.

George Haylock, Esq., Ashdon, Saffron

Walden.

Mr. George Slater, Walden.

Thomas Andrews, Esq., Hempstead.

LONDON COMMITTEE. (With power to add to their number.)

James Sedwick, Esq., 3, Church-street, Kensington.

R. T. Crucefix, M.D., LL.D., the Grove, Gravesend.

H. N. Nissen, Treasurer, 68, Great Tower-street, London

Mr. George March, Secretary, Committee Room (*pro tem.*), 4, Water-lane, Great Tower-street.

Rev. Joseph Prendergast, D.D., Lewisham Hill, Kent.

J. Ridgway, Esq., 169, Piccadilly.

W. Cathrall, Esq., Bayswater

Douglas Jerrold, Esq.

Rev. John Marshall, Burnside House, Forfar.

Rev. W. H. Henslowe, Tottenham, Downham, Norfolk.

Rev. Thomas Martyn, M.A., Perten Hall, Kimbolton, Hunts.

Hon. and Rev. F. Curzon, M.A., vicar of Mickleover, Derbyshire.

S. Seare, Esq., Wainfleet, Lincolnshire.

Colonel Durnford, Twickenham.

J. R. Scarborough, Esq., Crosby Hall Chambers, Bishopsgate-street.

George Stroud, Esq., Kennington-row, Kennington.

James Lewis Kennaby, Esq., Harleyford-place, Kennington.

Rev. John Fish, M.A., Rector of Thurstaston, Cheshire.

Thomas Pryer, Esq., 11, Artillery-place, Finsbury-square.

James Gurney, Sen., Esq., Grove House, Upper Holloway.

James Froud, Esq., Dorchester.

Robert Macord, Esq., 58, Minorities.

Subscriptions already received:—

Octavius Prichard, Esq., M.D.	£ 2 2 0	A Friend	£1 1 0
Henry Bird, Esq., M.D.	5 5 0	Michael Lane, Esq., Braintree	1 1 0
F. J. Law, Esq.	2 2 0	A. B.	1 1 0
Mr. Eagle	1 1 0	Yorke, Clarke, and Co.	2 2 0
Nissen and Parker	5 5 0	Thomas Pryer, Esq. (225)	1 1 0
George Stroud, Esq.	1 1 0	R. Burgess, Esq.	1 1 0
Rev. Thomas Scratton, Rector of Sutton, Essex	10 0 0	A Token of Sympathy from the Universal Lodge (312)	1 1 0
Col. Tempest, Tong Hall, Yorkshire	20 0 0		

A General Meeting of the Committees will be held at Two o'Clock precisely on Thursday, the 6th of January, 1848, at the London Committee Room, No. 4, Water-lane, Great Tower-street.

FREEMASONRY.

TESTIMONIAL TO BRO. JOHN SAVAGE, P. M., No. 19, Vice-President of the Board of General Purposes, &c. &c.—The General Committee solicit the kind co-operation of the members of the Craft, in raising a subscription for a suitable Testimonial to be presented to their esteemed Brother, JOHN SAVAGE. The eminent services of that Brother in disseminating the principles, ceremonies, and tenets of the Order, his general solicitude for the welfare of all our noble Charities, and his unwearied exertions at all times to uphold the dignity and promote the welfare of the Craft at large, justly entitle him to some public mark of regard; and the Committee confidently hope that they will be cordially supported in carrying the above Testimonial into effect. The maximum amount of individual subscriptions is limited to Ten Shillings, but that of Lodges and Chapters is *ad libitum*.
 THOMAS SCRIVENER, P. M., No. 30, Hon. Sec.
 14, Clare Street, Lincoln's Inn Fields.

Subscriptions received by the following Members of the General Committee :

BRO. R. T. CRUCEFIX, *M.D., L.L.D., P.G. D.*, PRESIDENT, Grove, Gravesend, Kent.
 BRO. J. MOUNTAIN, P. M. No. 12, VICE-PRESIDENT, 64, Mark Lane.
 BRO. H. FAUDEL, P. M. No. 113, TREASURER, 40, Newgate Street.
 BRO. T. SCRIVENER, P. M. No. 30, HON. SEC., 14, Clare Street, Lincoln's Inn Fields.

Bros. Archer, P. M. No. 108; Bigg, P. M. No. 109; Barnes, P. M. No. 30; Barrett, P. M. No. 188; Burnidge, No. 772; Evans, P. M. No. 118; Filer, W. M. No. 275; Flemming, S. W. No. 30; Helsdon, P. M. No. 275; Hervey, P. G. Supt. Works (North. and Hunts.); Hill, P. M. No. 319; Lane, *D. C. L.* P. M. No. 49; Le Veau, P. P. G. W. (North. and Hunts.); Levick, W. M. No. 85; Macdougall P. M. No. 19; Noble, P. M. No. 93; Rev. G. Oliver, *D. D.*, P. S. G. W. Mass.; Simpson, No. 9; Spencer, P. M. No. 329; Spiers, P. G. D. (Oxfordshire); Tombleson, P. M. No. 25; Vernon, *D. P. G. M.* (Staffordshire); Watson, P. M. No. 25; Whitmore, W. M. No. 329; Willeter, P. M. No. 30.

A Supper Banquet will take place at Freemasons' Tavern, on Friday, the 17th of March, Bro. ROB. THOMAS CRUCEFIX, *L.L.D.*, in the Chair, assisted by Bro. MOUNTAIN, as Vice-Chairman, and a Board of Stewards; on which occasion the Testimonial will be presented to Bro. Savage. The attendance of the Brethren, provincial as well as metropolitan, is respectfully requested.

FREEMASONRY.

LINE ENGRAVING OF THE STATUE

OF THE LATE

M. W. GRAND MASTER, H. R. H. THE DUKE OF SUSSEX,**ERECTED BY THE GRAND LODGE OF ENGLAND**

IN

FREEMASONS' HALL.

Dedicated by Permission to

THE M. W. GRAND MASTER THE RT. HON. THE EARL OF ZETLAND.

Bro. E. H. BAILY, R. A., SCULPTOR.

Bro. E. R. WHITFIELD, ENGRAVER.

Bro. SPENCER begs to announce that he has been entrusted with the Publication of the above named Engraving, which has been pronounced by the Grand Lodge an excellent likeness of the late illustrious Grand Master.

Prices—Artist's Proofs, on India paper	2l. 2s. 0d.
Lettered Proofs ditto	1 1 0
Prints	0 10 6

To be had of Bro. SPENCER, Masonic Library, 314, High Holborn.

THE LATE BROTHER R. B. PEAKE.

This well-known and highly gifted Dramatist, author of "The Sheriff of the County," "Title Deeds," and nearly one hundred other successful Dramas, besides being the writer of the principal part of the celebrated "Matthew's Entertainments," having died suddenly, and left his widow and four children entirely unprovided for, the following gentlemen have formed themselves into a Committee, for the purpose of raising a fund for the relief of the deceased's family:—Charles Kemble, Charles Dickens, Edward Wright, Douglas Jerrold, William Dunn, George Bartley, J. R. Planché, Paul Bedford, Charles Kean, William Farren, Henry Hemmings, John Braham, Robert Keeley, John Harley, Edward Ranger, John Wilson, Charles Matthews, John Cooper, A. Martin, Alfred Crowquill, Drinkwater Meadows, O. Smith, F. Matthews, J. Wilkinson, T. P. Cooke, B. Webster, G. Herbert Rodwell, H. Compton, T. J. Serle.

The Committee have the pleasure to announce the following donations already received:—

	£	s.	d.		£	s.	d.
Drury Lane Theatrical Fund .	20	0	0	— Hallet	2	0	0
Covent Gard. Theatrical Fund	20	0	0	Mrs. Serle	1	1	0
Anonymous	20	0	0	T. Serle	1	1	0
T. P. Cook	5	0	0	Sir George Smart	1	1	0
J. Harley	5	0	0	J. P. Wilkinson	1	1	0
B. Webster	5	0	0	S. J. Wilkinson	1	1	0
W. Farren	5	0	0	R. Peake Wilkinson	1	1	0
E. Wright	5	0	0	S. Ployer (Portsmouth)	1	1	0
J. Savory	5	0	0	John Cooper	1	1	0
G. Bartley	5	0	0	O. Smith	1	1	0
Douglas Jerrold	5	0	0	Mrs. Harrington	1	0	0
J. R. Planché	5	0	0	W. R. Sams	1	0	0
W. D.	5	0	0	D. Meadows	1	0	0
Albert Smith	5	0	0	M. Robinson	1	0	0
A. M.	5	0	0	— Evans	1	0	0
— Sullivan	5	0	0	B. Culpepper	1	0	0
Charles Kean	5	0	0	H. C. Cope	1	0	0
E. Ranger	5	0	0	W. Clifton	1	0	0
G. Herbert Rodwell	5	0	0	W. Tyler	1	0	0
Samuel Beazley	5	0	0	Anonymous	0	10	0
Mrs. Liston	2	0	0	E. C.	0	10	0
Charles Kemble	2	0	0	S. B.	0	10	0
Leoni Lee	2	0	0	O. C.	0	10	0

The immediate cause of Bro. Peake's death is supposed to have been over exertion in his professional labours, and great distress of mind.

It is the intention of the Committee, in addition to the subscription now commenced, to give a Public Theatrical Benefit upon a most extensive scale, the particulars of which will be announced as soon as the necessary arrangements can be completed.

Donations will be received by any member of the Committee, or may be sent direct to Benjamin Webster, Esq., Honorary Treasurer, Theatre Royal, Haymarket; or, to G. H. Rodwell, Honorary Secretary, 38, Sydney Street, Fulham Road.

Among the strenuous Masonic supporters of the case of the widow of Bro. Peake, are Bros. Douglas Jerrold, E. H. Baily, P. Hardwick, and Dr. Crucefix, who most earnestly recommend the case to the favourable consideration of the Craft.

CITY OF LONDON

LIFE ASSURANCE SOCIETY,

2, ROYAL EXCHANGE BUILDINGS, LONDON.

For Accumulative and General Assurances.

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Subscribed Capital £500,000.

THIS OFFICE WAS ESTABLISHED IN 1841, and possesses tables formed on a scientific basis for the assurance of diseased lives.

The urgent necessity for such an institution may be estimated by the fact that *two-thirds* of the population are not assurable as healthy lives, and that about *one in five* of the applicants to other offices is declined on examination.

And that during the period of five years, as shown at the Annual General Meeting of the Proprietors in November last, upwards of two thousand proposals had been made to the Society, covering Assurances to above One Million.

It is the only Company possessing tabulated rates of premium for Disease deduced from extensive data.

HEALTHY LIVES, both at Home and in Foreign Climates are Assured with *as much facility* and at *lower rates than at most other offices*; and a capital of **HALF-A-MILLION** sterling, fully subscribed, affords a complete guarantee for the fulfilment of the Company's engagements.

FRANCIS G. P. NEISON, ACTUARY.

N. B.—Applications for Agencies to be made to the Actuary.

MASONIC KNIGHTS TEMPLAR.

PROVINCE OF KENT.—Having been honoured by a Patent from the Most Eminent and Supreme Grand Master, Colonel C. K. K. TYNTE, constituting me Provincial Grand Commander for Kent, I hereby give notice to the Masonic Knights Templar, resident in the Province, that I shall feel greatly obliged by their communicating with me, by letter (as early as convenient), stating their names and addresses, that I may take such preliminary steps as may be required.

BOB. THOS. CRUCEFIX, Prov. Grand Com. for Kent.

Grove, Gravesend, 24th December, 1847.

Just published, price Two Shillings and Sixpence

POSITIVE RUIN, the RESULT OF PUBLIC SERVICE.—An Appeal to the Right Hon. Lord John Russell, M.P., First Lord of the Treasury, against the proceedings of CHARLES JAMES, Lord Bishop of London, and the Foreign Office. With Notes and Appendix. Dedicated to the United Body of Freemasons.

“A Bishop must be blameless.”—St. Paul, 1 Tim. iii. 2.
 “Appeal unto Caesar.”—Acts of the Apostles, xxv. 11.
 London, Nissen and Parker, 68, Great Tower Street; Ridgways, Piccadilly, and all other Booksellers.

THE LONDON GENERAL TAILORING ESTABLISHMENT.

SAMUEL, BROTHERS, 29, LUDGATE-HILL, two doors from the Old Bailey, on account of the pressure of the times, beg to draw your attention to our entire new system of Tailoring, which has for its objects economy and fair dealing. Instead of charging a fixed price for a Garment, large or small, we explain to our patrons the exact quantity of Cloth that is necessary for the Garment required, each Cloth, Cassimere, &c., being marked in plain figures, at the price per yard, and charged separately, for the Making and Trimming. This system, entirely of our own invention, effects a saving of fully one-third in the expense of Gentlemen's Dress. The annexed exemplification of our system will at once prove our assertions:—

		Per yard.			Making and Trimmings.	
1 $\frac{3}{4}$	Sup. Cloth..	10s. to 17s. 6d.	Coat	20s. 0d. to	£1 17s. 6d.	
$\frac{3}{4}$	Cassimere ..	5s. — 3s. 9d.	Vest	6s. 0d. —	9s. 9d.	
2 $\frac{3}{8}$	Ditto	5s. — 11s. 10 $\frac{1}{2}$ d.	Trousers ..	6s. 6d. —	18s. 4 $\frac{1}{2}$ d.	
	Suit Complete	£3 5s. 7 $\frac{1}{2}$ d.		

Should we be honoured with your patronage, we feel certain of a continuation of your favours, our aim being to establish a connexion by the kind recommendation of those Gentlemen who may honour our establishment with their orders. The largest Stock (in London) of Fancy Trouserings and Rich Vestings. Ladies' Riding Habits made in a superior manner and style, second to none in London. The Ready-made Department is worthy of notice, having a Stock of Fashionable Clothing, of every description, ready for immediate wear.

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FOR STOPPING DECAYED TEETH.—Patronized by Her Majesty, His Royal Highness Prince Albert, and Her Royal Highness the Duchess of Kent.—Mr. THOMAS HOWARD'S SUCCEDANEUM, for Stopping Decayed Teeth, however large the cavity. It is placed in the tooth in a soft state, without any pressure or pain, and soon becomes as hard as the enamel, and will remain firm in the tooth for many years, rendering extraction unnecessary, and arresting the further progress of decay. All persons can use Mr. Howard's Succedaneum themselves with ease, as full directions are enclosed. Price 2s. 6d. Prepared only by Thomas Howard, Surgeon Dentist, 64, Berners Street, Oxford Street, who will send it into the country free by post. Sold by Savory, 220, Regent-street; Sanger, 150, Oxford-street; Starkie, 4, Strand; Butler, 4, Cheapside; Johnston, 68, Cornhill; and all Medicine Vendors. Price 2s. 6d. Mr. Howard continues to supply the loss of teeth on his new system of self-adhesion, without springs or wires. This method does not require the extraction of any teeth or roots, or any painful operation whatever.

64, Berners-street, Oxford-street. At home from 11 till 4.

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HALL and Co., PATENTEES of the PANNUS CORIUM, or **Leather Cloth Boots and Shoes**, for Ladies and Gentlemen. These articles have borne the test and received the approbation of all who have worn them. Such as are troubled with Corns, Bunions, Gout, Chilblains, or Tenderness of Feet from any other cause, will find them the softest and most comfortable ever invented—they never draw the feet or get hard, are very durable, and adapted for every climate.

The **Patent India-rubber Goloshes** are light, durable, elastic, and waterproof; they thoroughly protect the feet from damp or cold. Ladies and Gentlemen may be fitted with either of the above by sending a boot or shoe.

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Travellers to, and residents in the East or West Indies, will find them a valuable appendage, being eminently adapted to repel the serious Bilious attacks to which Europeans are subject in these climates. They are particularly recommended to correct disorders arising from excesses at the table, to restore tone to the Stomach, and to remove those complaints occasioned by irregularity of the Bowels

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The following extracts of Letters, received by the Proprietors, at various periods, prove the estimation in which this valuable Medicine is held by the Public:—

From Sir Thomas Strickland, Bart., Kendall, Westmorland, August 19th, 1824.
SIR, Your Antibilious Pills having been so much approved of by myself and many of my friends, I beg you to send me down, by the very first conveyance, one dozen Boxes.
I am, Sir, your obedient servant, THOMAS STRICKLAND.

From Mr. Thomas Wood, Dallingho, Suffolk, December 15th, 1805.
SIR, Your Antibilious Pills having been so much recommended to me as a general Laxative Medicine, and for removing obstructions in the Stomach, &c., I was induced to make trial of them myself, and have frequently given them to my family, and poor neighbours, where I have seen their good effects in removing Bilious attacks, and in my opinion preventing serious illness. For the good of the Public, and in justice to so excellent a Medicine, you have my permission to make this public.
I am, Sir, yours obediently, THOMAS WOOD.

From Lieut.-Col. Kemm, 31st Native Infantry. Calcutta, 1st May, 1835.—SIR, Prior to my leaving England in July last, I was recommended to apply to you for a supply of your Antibilious Pills, having for a long time suffered severely from a violent Bilious attack: I am happy to say I have found so much benefit from them, that I request you will prepare for me a fresh supply, and forward them to me by the very first vessel coming out.
I am, Sir, your obedient servant, W. KEMM.

IMPORTANT TO FEMALES.

There are few Mothers who do not suffer severely from that distressing complaint, sore nipples, which makes them dread giving to their offspring the nourishment designed by nature, the administering of which is as beneficial to the child, as it is a source of peculiar pleasure to the fond parent.

GALL'S NIPPLE LINIMENT

Is particularly recommended to Mothers, as a safe and efficacious remedy for that painful disorder, since its use will enable them in almost every case to perform their office with impunity, and even with comparative ease and comfort. In bottles, 1s. 1½d. each.

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CLERICAL, MEDICAL, AND GENERAL
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In addition to Assurances on Healthy Lives, this Society continues to grant Policies on the Lives of Persons subject to Gout, Asthma, Rupture, and other Diseases, on the payment of a Premium proportioned to the increased risk. The plan of granting Assurances on Invalid Lives originated with this Office in the beginning of 1824.

TABLE OF PREMIUMS FOR ASSURING 100*l.* ON A HEALTHY LIFE.

Age.	For Seven Years, at an Annual Payment of			For Fourteen Years, at an Annual Payment of			Life Rate.		
	£	s.	d.	£	s.	d.	£	s.	d.
30	1	4	1	1	6	1	2	10	4
35	1	7	2	1	9	3	2	16	6
40	1	10	4	1	13	6	3	3	8
45	1	14	8	2	1	0	3	13	0
50	2	3	10	2	13	11	4	7	3
55	3	0	4	3	13	3	5	5	0
60	4	2	3	5	1	3	6	7	2
65	5	16	3	6	19	11	7	16	9

Every description of Assurance may be effected with this Society, and Policies are granted on the Lives of Persons in any Station, and of EVERY AGE.

BONUSES.

The two first Divisions averaged 22*l.* per cent. on the Premiums paid. The third, 28*l.* per cent. The fourth Bonus, declared January, 1847, averaged rather more than 36*l.* per cent.; and, from the large amount of profit reserved for future appropriation, and other causes, the Bonuses hereafter are expected to exceed that amount.

The Society's Income, which is steadily INCREASING, is now upwards of 116,000*l.* per annum.

Tables of Rates (with the last Report) can be obtained of

GEO. H. PINCKARD, Resident Secretary,

No. 99, Great Russell Street, Bloomsbury, London

AUTUMN CATALOGUE FOR

1847

OF

A FIRST-RATE COLLECTION

OF

DUTCH FLOWERING BULBS,

CONSISTING OF

DOUBLE AND SINGLE HYACINTHS, POLYANTHUS
NARCISSUS, JONQUILS, TULIPS, CROCUS, SPLENDID
NEW ENGLISH IRIS, ANEMONES, RANUNCULUS,
LILIES, &c.,

AND A GREAT VARIETY OF

GLADIOLI, IXIAS, SPARAXIS, &c.;

ALSO A FINE COLLECTION OF

CARNATIONS, PICOTEES, PINKS, &c.

WARRANTED OF FINEST QUALITY,

TO BE HAD OF

JAMES CARTER,

SEEDSMAN AND FLORIST,

238, HIGH HOLBORN, LONDON.

*** A very extensive Catalogue of Floricultural, Culinary and Agricultural
Seeds will be published at the usual time.*

[Entered at Stationers' Hall.]

EXPLANATIONS.

** indicate such *Hyacinths* and *Polyanthus Narcissus* as are proper either for pots or glasses; those marked with * succeed best in pots. Those without any designation commonly succeed best in the open borders.

The *Amaryllidaceae* (page 16) are chiefly greenhouse or stove plants; the hardy kinds are designated. The *Iridaceae* are proper for the greenhouse or frame, but they succeed very well in the open borders with a little protection.

October and November are the best months for general planting. *Iris* and *Fritillaries* do not keep well out of the ground, and should be planted as soon as received, any time during the months of September and October; but they, as well as other hardy bulbs, may be planted much later.

Ladies and Gentlemen are respectfully informed, that if the choice of the *Hyacinths*, &c. is left to J. Carter, he will guarantee their giving entire satisfaction.

DOUBLE AND SINGLE HYACINTHS.

I. Adapted for pots, or the open ground.		£	s.	d.
100 in 100	very fine sorts	5	0	0
50 in 50	do. do.	2	10	0
25 in 25	do. do.	1	5	0
100 in 100	fine do.	4	0	0
50 in 50	do. do.	2	0	0
25 in 25	do. do.	1	0	0
100 in 33	favourite do.	3	0	0
100 in 50	do. do.	3	3	0
50 in 25	do. do.	1	11	6
25 in 25	do. do.	0	16	0
II. Proper for pots, water, or the open ground.				
25 in 25	extra fine sorts	2	0	0
25 in 25	fine do.	1	0	0
25 in 25	favourite do.	0	15	0
12 in 12	extra fine do.	1	0	0
12 in 12	fine do.	0	10	0
12 in 12	favourite do.	0	7	6
III. Proper for the open borders only.				
200 fine <i>Hyacinths</i> ,	named, in 10 sorts, for separate	5	0	0
	beds, 20 in each bed			
200 fine <i>Hyacinths</i>	in separate colours, viz. light red,	2	10	0
	dark red, light blue, dark blue and white, 40 of each			
200 fine <i>Hyacinths</i> ,	all colours, mixed	2	5	0

J. Carter requests to be informed whether the *Hyacinths* are intended for water, pots, or the open borders; also whether double or single *Hyacinths* are preferred, or part of each. If the selection is left to him, he generally sends two-thirds double and one-third single, which will be found not only to give greater variety, but also to ensure a succession of bloom. *Hyacinths* may be arranged with much more effect when there are duplicates or triplicates of the same kind.

HYACINTHS.

DOUBLE HYACINTHS.		each	
<i>** for water, pots, or the open ground ;</i>		s. d.	
<i>* for pots or the open ground.</i>			
DOUBLE RED.		each	
	s. d.		
**Acteur, deep rose, extra	0 6	**Pollux, red.....	0 9
* Albertina, red	2 0	**Prince of Wales, splendid rose ...	5 0
**Alida Catherina, dark red.....	2 0	**Professor Brugmans, dark red... 1 0	
* Augustus Rex, fine red	1 6	**Professor Lindley, rose	2 0
**Baron van Pallandt, crimson ...	2 0	**Racine, dark red	3 6
**Belvidere, deep red	1 6	* Regina Rubrorum, dark	0 9
**Bouquet Royal, rose, fine eye, ext. 1 0		**Rex Rubrorum, dark striped ...	1 0
* Catharine de Medicis, crimson... 1 0		**Rouge Joli, dark red	1 0
**Catharine la Victorieuse, rose ... 3 6		* Rouge Pourpre et Noir, varieg. 1 0	
**Comte de la Coste, dark red..... 1 3		**Rouge Unique, violet eye	3 6
**Comtesse de la Coste, rose, ex. fine 0 6		**Saus Souci, dark red	3 6
* Duchesse d'Orléans, red	1 0	**Sardanapalus, very deep rose ... 1 6	
**Duke of Wellington, splendid rose 5 0		**Shakspeare, red	2 0
**Eendragt, dark red	0 6	**Sir Walter Scott, striped red ... 2 0	
**Fénelon, dark red	2 6	* Tamerlane, rose	2 0
* Flos Sanguineus, green tips	0 8	**Timour Khan, red	1 6
**Frederick the Great, rose	3 0	**Velours Rouge, dark red	0 9
* General van Ziethen, dark red... 0 6		**Waterloo, dark red, extra fine ... 0 6	
* Gloria Solis, red	1 6	* William the Fourth, dark red ... 2 0	
* Gloriosa, red	1 0	DOUBLE BLUE.	
**Goethe, light crimson.....	2 0	**Alamode, blue, extra	0 6
* Goudbeurs, rose.....	1 0	* Albion, very dark	30 0
**Grootvorst, large rose, extra ... 0 6		* Alfred the Great, very dark	1 0
* Hecla, deep crimson	1 0	* Ambassadeur, light	0 8
**Herstelde Vreede, dark.....	0 9	* Ascalon, very dark	1 6
**Jenny Lind, dark red	5 0	* Bleu Azur, dark	1 0
* Josina Maria, dark red	2 6	**Blocksberg, splendid	3 6
* La Délicatessc, deep rose	1 0	* Bonaparte, very dark	2 0
**La Douceur, rose	10	* Bouquet Pourpre, beautiful	0 9
**La Gaieté, dark red	1 6	**Buffon, dark, fine eye	2 6
* La Guirlande, red	2 0	* Commandant, very dark	1 0
* La Ravissante, red.....	1 6	* Comte de Bentink, light	1 0
**La Vivacité, dark red	2 6	**Comte de St. Priest, superb	2 6
**Lady Grafton, dark red.....	1 6	**Directeur van Flora, dark	1 0
**Lavalette, red	1 6	**Duc d'Angoulême, light	1 0
* L'Honneur d'Amsterdam, rose... 1 4		**Duc de Normandie, dark	1 0
**Madame Zoutman, rose	0 6	**Envoyé, blue, fine eye, splendid . 1 0	
**Marquis de la Coste, red	1 3	* Fredericus Rex, blue	1 6
**Milton, deep crimson.....	3 6	**General Antinck, light, splendid. 1 6	
* Molière, crimson	2 0	* Globe Céleste, dark	1 6
* Moore, dark red	1 0	**Globe Terrestre, light	0 8
**O'Connell, red	1 6	* Gloria Mundi, purple eye	5 0
**Pallas, red	0 6	**Grand Grisdelin, light	1 0
**Panorama, dark red, extra	0 6	* Grande Vidette, light	0 8
**Perruque Royale, rose, extra ... 1 3		* Helicon, splendid	5 0
		* Jupiter, dark	1 6
		* Keiser Alexander, very dark..... 2 6	
		**Koning Assingaris, light, extra . 0 6	

	each s. d.		each s. d.
** Kroon van Indien, <i>very dark, ex.</i>	1 0	* Gloria Florum Suprema	3 0
** La Charmante, <i>dark</i>	1 0	** Grand Monarque de France, <i>pink</i>	1 6
** Lafontaine, <i>fine blue</i>	1 0	* Grand Monarque de Prusse	1 0
* La Majestueuse, <i>light indigo</i> ...	1 0	** Herman Lange, <i>rose eye</i>	1 0
* La Plus Belle, <i>beautiful eye</i> ...	2 0	* Hooft, <i>violet eye</i>	1 0
* La Renommé, <i>dark purple</i>	0 9	** Impératrice Romaine, <i>white</i> ...	1 6
** Laurens Koster, <i>dark, superb</i> ...	2 0	** La Dame Blanche, <i>white</i>	1 6
** L'Illustre, <i>dark</i>	0 9	** La Déesse, <i>white, extra</i>	0 6
** L'Importante, <i>dark</i>	4 0	** La Tour d'Auvergne, <i>white, extra</i>	1 0
** L'Ordre Parfait	2 0	** La Vestale, <i>rose eye</i>	1 0
** Lord Noel, <i>light</i>	1 0	* L'Eclat, <i>white</i>	1 0
** Lord Wellington, <i>dark, extra</i> ...	0 6	** Markgraaf van Baden	1 0
** Madame Marnont, <i>marbled</i> ...	1 6	** Minerva, <i>yellow eye</i>	0 8
** Martinet, <i>dark</i>	1 0	** Miss Kitty, <i>violet eye</i>	1 6
** Mehemet Ali, <i>very dark</i>	1 6	** Mungo Park, <i>yellow eye</i>	1 6
** Mignonne de Dryfhout, <i>light</i> ...	0 9	* Non Plus Ultra, <i>white</i>	1 0
** Mirabeau, <i>dark</i>	1 6	* Og Roi de Basan	1 0
** Morillo, <i>dark</i>	2 6	** Passe Virgo, <i>rose eye</i>	0 6
** Napoleon, <i>dark</i>	1 6	** Prince of Waterloo, <i>splendid</i> ...	1 3
* Necker, <i>light</i>	1 0	** Prince William Frederick	0 8
* Orondates, <i>light</i>	1 6	** Pyrène, <i>green tips</i>	1 0
** Othello, <i>very dark</i>	4 0	* Regina Vera, <i>white</i>	2 0
** Parel Boot, <i>light</i>	1 6	** Reine de Prusse, <i>white</i>	0 9
** Parmenio, <i>light</i>	1 0	** Sceptre d'Or, <i>yellow eye</i>	0 6
** Pasquin, <i>fine eye</i>	1 0	** Sphæra Mundi, <i>blue eye, extra</i> ...	1 0
** Passetout, <i>shaded</i>	0 8	** States-General, <i>violet eye</i>	1 6
** Perle Brillant, <i>light</i>	1 0	** Sultan Achmet, <i>white, extra</i> ...	0 8
** Pierrot, <i>dark</i>	1 6	** Triumph Blandina, <i>pink eye</i> ...	0 6
* Pourpre Superbe, <i>dark purple</i> .	1 0	* Vesta, <i>white</i>	2 0
** Prince van Saxe Weimar, <i>extra</i>	1 3	* Violet Superbe, <i>violet eye</i>	0 6
* Prince Frederick, <i>fine blue</i>	1 3	** Virgo, <i>pink eye</i>	0 8
** Rudolphus, <i>blue</i>	0 8	** Virginie, <i>pink eye, new</i>	1 6
* Sertorius, <i>light</i>	2 6		
* Zeebergen, <i>dark</i>	3 6		

DOUBLE WHITE.		DOUBLE YELLOW.	
** Alamode, <i>pink eye, extra</i>	0 6	** Bouquet d'Orange	0 8
** Anna Maria, <i>purple eye, extra</i> ...	0 6	* Crocus	2 6
* Belle Blanche, <i>white</i>	1 3	* Ducat d'Or	1 6
** Blanchard, <i>red eye, extra</i>	1 0	* Duc de Berry d'Or	2 0
** Bucentaurus, <i>white</i>	0 8	* Gloria Florum	1 6
** Caroline, <i>white</i>	1 0	* Grand Monarque	1 0
* Cœur Noir, <i>black eye</i>	0 8	* Heroine	2 0
* Dea Florum, <i>white</i>	3 0	** Jaune Napolitain	1 3
** Don Gratuit, <i>yellow eye, fine</i> ...	0 8	* Jaune Suprême	5 0
** Duc de Berry, <i>red eye</i>	1 0	* La Belle Chinoise	2 6
** Duc de Valois, <i>yellow eye</i>	1 0	* La Belle Soufre	1 0
** Duchesse de Bedford, <i>white</i> ...	0 4	* La Favorite	1 0
* Elise, <i>white</i>	1 6	* La Grandeur	3 0
** Flora, <i>white</i>	1 0	* Lady Sale	2 0
** Gloria Florum, <i>white, extra</i> ...	1 0	** L'Or de Peru	1 6
		** Louis d'Or	0 6
		* Ophir	0 6

	each		each
	s. d.		s. d.
** Pure d'Or	1 6	Duc d'Orléans, <i>light</i>	1 6
** Scosstris, <i>orange</i>	2 0	Emicans, <i>white eye</i>	0 6
* Sertorius	0 8	Emilius, <i>blue</i>	0 6
DOUBLE MIXED. per doz.		Gladiator, <i>dark</i>	1 0
Double dark red	3 6	Grand Lilas, <i>lilac</i>	1 6
Double light red	3 6	Grand Vidette, <i>truly splendid, light</i>	2 0
Double dark blue	3 6	Haller, <i>dark</i>	0 8
Double light blue	3 6	Incomparable, <i>dark</i>	1 3
Double white	3 6	Iris, <i>agate</i>	2 0
Double, all colours, mixed	3 0	L'Ami du Cœur, <i>extra</i>	0 4
SINGLE HYACINTHS.		Le Plus Noir, <i>very dark</i>	0 8
<i>Are all proper for pots, water, or the open borders.</i>		Le Vrai Noir, <i>very dark</i>	1 0
SINGLE RED**.		Lord Nelson, <i>blue</i>	0 6
	each.	Nimrod, <i>light, splendid</i>	0 8
Acteur, <i>deep rose</i>	0 6	Orondates, <i>light, beautiful</i>	1 0
Aimable Rosette, <i>rose</i>	0 6	Oscar, <i>new, dark</i>	2 0
Appelius, <i>crimson</i>	1 3	Passé Non Plus Ultra, <i>blue</i>	1 6
Belle Rose, <i>dark rose</i>	0 8	Prince Albert, <i>indigo, splendid</i>	2 0
Belle Rouge, <i>dark red</i>	2 6	Prince of Saxe Coburg, <i>dark</i>	1 0
Charlotte Marianne, <i>dark, fine</i>	0 6	Quentin Durward, <i>indigo</i>	1 0
Circe, <i>splendid</i>	7 6	Robinson, <i>light, marbled</i>	1 0
Cochenille, <i>dark crimson</i>	1 6	William the First, <i>marbled</i>	2 0
Cornelia Maria, <i>dark</i>	1 0	SINGLE WHITE**.	
Diebits Sabalkansky, <i>extra</i>	1 0	Alba Superbissima	2 6
Fireball, <i>brilliant red</i>	5 0	Bernardine	1 0
Lady Broughton, <i>fine red</i>	1 0	Colossus	2 0
La Dame du Lac, <i>beautiful rose</i>	1 6	Emilius	0 6
La Pucelle d'Orléans, <i>rose</i>	2 6	Grande Blanche Impériale	0 6
L'Admiration, <i>red</i>	1 0	Grande Blanche Royale	0 8
L'Ami du Cœur, <i>dark, extra</i>	0 6	Grand Vainqueur, <i>splendid</i>	0 6
L'Eclair, <i>dark</i>	1 6	Grande Vidette, <i>extra large</i>	1 6
Le Francq de Berkhey, <i>crimson, fine</i>	1 6	Hannah More	0 6
Lord Byron, <i>dark, very fine</i>	2 0	Helena, <i>splendid</i>	2 6
Lord Wellington, <i>rose</i>	1 0	La Candeur	0 8
Mars, <i>dark</i>	0 6	La Vestale	1 6
Monsieur de Fœsch, <i>dark</i>	1 6	Madame de Talleyrand, <i>fine</i>	1 0
Paix d'Amiens, <i>dark</i>	0 6	Madame Turc	0 9
Prosper Alpino, <i>splendid</i>	5 0	Monarque du Monde	0 6
Temple d'Apollon, <i>rose</i>	0 9	Premier Noble	0 8
Queen Victoria, <i>splendid</i>	5 0	Prince de Galatzin	0 6
SINGLE BLUE**.		Pronk Juweel	0 6
Abdel Kader, <i>splendid</i>	4 0	Reinc de Pays Bas	2 6
Anna Bolena, <i>dark</i>	1 6	Rousseau	1 0
Appius, <i>dark</i>	0 6	Triumph Blandina	0 6
Baron van Tuyll, <i>dark indigo</i>	1 0	Victoria Regina, <i>truly splendid</i>	1 6
Bleu Annable, <i>dark</i>	1 0	Voltaire	1 0
Bonaparte, <i>very fine</i>	1 0	SINGLE YELLOW**.	
		Adonia	0 6
		Alvarino	1 6
		Amelia Werther	0 6

	each		per doz.
	s. d.		s. d.
Anna Pawlona	1 0	Trumpet Major, <i>larger Trumpet</i> ...	1 6
Coeur de Jonquill	0 6	Van Sion, <i>fine, double yellow</i>	1 6
Grand Alexander	0 6	6 of each of the above 17 sorts.....	12 0
Heroine, <i>splendid</i>	1 6	3 of ditto ditto	6 0
La Belle Jaune	0 6		
Poudre d'Or	0 8		
Roi de Pays Bas, <i>extra</i>	1 6		
Victor Hugo, <i>citron, extra</i>	1 6		
SINGLE MIXED.			
Single dark red	per doz.		3 6
" light red	"		3 6
" dark blue	"		3 6
" light blue.....	"		3 6
" white	"		3 6
" yellow	"		3 6
" all colours, mixed...	"		3 0
POLYANTHUS NARCISSUS.			
	per doz.		
Bazelman Major, <i>white and yellow</i>	12 0		
Grand Monarque, <i>white and citron</i>	6 0		
Grand Primo, <i>white and citron</i> ...	6 0		
Grand Primo, <i>new, yellow & lemon</i>	6 0		
Grand Souverain, <i>entirely white</i> ...	6 0		
La Favorite, <i>white and orange</i> ...	4 0		
Nobilissima, <i>white and yellow</i>	4 0		
Soleil d'Or, <i>yellow and orange</i> ...	3 6		
States-General, <i>paie citron</i>	3 6		
3 of each of the above 9 sorts ...	12 0		
2 of ditto ditto	8 0		
1 of ditto ditto	4 0		
SUNDRY NARCISSI.			
	per doz.		
Narcissus <i>angustifolius, narrow-leaved</i>	2 0		
— <i>aurantius, yellow and orange</i> ...	2 0		
— <i>bifrons, two-fronted</i>	2 0		
— <i>*Bulbocodium, hoop petticoat</i> ...	4 0		
— <i>cernuus, drooping</i>	2 6		
— <i>incomparabilis, incomparable</i> ...	2 0		
— <i>— flore-pleno, double</i>	2 6		
— <i>nanus, true</i>	3 0		
— <i>obvallaris, entrenched</i>	2 6		
— <i>moschatius, musk</i>	3 0		
— <i>trilobus, three-lobed</i>	2 0		
Double Daffodil, <i>N. Telamonius var.</i>	1 6		
Double Sweet-scented Dutch N. ...	1 6		
Orange Phoenix	1 6		
Poet's or Pheasant's Eye, <i>white, with crimson</i>	1 6		
ITALIAN NARCISSUS**.			
			per doz.
Double Romau, <i>Narcissus italicus</i> .	3 6		
Paper-white, <i>N. papyraceus</i>	3 6		
Yellow-sun, <i>N. Tazetta, var. praecox</i>	3 6		
JONQUILS*.			
			per doz.
Largest double Dutch	4 0		
Second size ditto	2 6		
Large single sweet-scented	1 6		
Campernels	1 0		
LARGEST DUTCH CROCUS.			
			per 100.
Finest dark blue	2 6		
" light blue	2 6		
" Cloth of Gold	2 6		
" purple	2 6		
" Scotch	2 6		
" striped	2 6		
" versicolor	2 6		
" white.....	2 6		
" yellow	2 6		
" new large	3 6		
1000 in the above 10 sorts	22 6		
per 100.			
David Rizzio, <i>splendid new purple</i>	4 0		
Non Plus Ultra, <i>splendid large blue</i>	4 0		
Prince Albert, <i>superb lilac</i>	4 0		
Queen Victoria, <i>pure white</i>	2 6		
400 in the above 4 sorts, 100 each	14 0		
1000 in 50 finest new varieties	£1 10 0		
500 in 50 do. do.	0 16 0		
250 in 50 do. do.	0 8 0		
100 in 50 do. do.	0 3 6		
per 100.			
Finest mixed Dutch Crocus.....	1 6		
Saffron Crocus, <i>Crocus sativus</i> ...	3 6		
Late-flowering do., <i>Croc. serotinus</i>	4 0		
EARLY TULIPS**.			
Are all proper for pots; in very small pots one bulb is sufficient, and in larger three or more may be planted.			

The entire Collection, 102 varieties, one root of each ...	£1 15 0			each
50 in 50 fine varieties	0 17 6	Duc van Tholl, <i>new white</i>	1 0	<i>s. d.</i>
25 in 25 do. do.	0 9 0	12 Duc van Tholl, 4 var., 3 of each	6 0	
12 in 12 do. do.	0 4 0	Duc Vorhelm, <i>red and orange</i> ...	0 4	
60 in 20 do. do.	0 17 6	Eleonora, <i>purple</i>	0 4	
30 in 10 do. do.	0 9 0	Florida, <i>purple variegated</i>	0 4	
15 in 5 do. do.	0 4 6	Franciscus Prinnus, <i>red and yellow</i>	0 4	
36 in 6 do. do.	0 10 6	Globe de Rigo, <i>purple and white</i> .	0 6	
		Golden Standard, <i>yellow and red</i> .	0 9	
		<i>s. d.</i> Graaf Floris, <i>crimson</i>	0 3	
Aimable Elizabeth, <i>white and rose</i>	0 3	Grand Lilas, <i>lilac blue</i>	0 4	
Aimable Rosette, <i>rose</i>	0 4	Grand Duc, <i>red and yellow</i>	0 3	
Aimable Rouge, <i>red</i>	0 3	Grootmcester, <i>red and white</i>	0 4	
Alida Maria, <i>rose and white</i>	0 4	Hof van Brabant, <i>red and yellow</i> .	0 3	
Altesse de St. Denis, <i>cherry</i>	0 3	Isabella, <i>lilac</i>	0 3	
Beauté Sanspareille, <i>rose</i>	0 4	Jagd van Delft, <i>white</i>	0 6	
Belle Laure, <i>violet</i>	0 4	Kardinal's Goud, <i>yellow and orange</i>	0 6	
Belle Rose, <i>rose</i>	0 4	Keisers Kroon, <i>orange and yellow</i>	0 6	
Bizard Aimable, <i>yellow and brown</i>	0 4	Lac Bontlof, <i>violet & white, bord.</i>	0 3	
Bizard Pronkert, <i>red and yellow</i> .	0 3	Lac van Asturie, <i>purple and white</i>	0 4	
Bride of Haarlem, <i>red and white</i> .	0 6	Leander, <i>red</i>	0 4	
Caiman, <i>purple</i>	0 4	Lentevreugd, <i>rose</i>	0 4	
Canary Bird, <i>yellow</i>	0 3	Luna, <i>white</i>	0 6	
Cerise Remarquable, <i>rose & white</i>	0 4	Maria de Medicis, <i>yellow and rose</i>	0 6	
Cerise de France, <i>red and white</i> .	0 3	Marquis de Westenrode, <i>yellow</i> ...	0 3	
Cerise d'Espagne, <i>white and red</i> .	0 4	Ma Plus Aimable, <i>yel. & red, spotted</i>	0 3	
Cerise Incomparable, <i>cherry</i>	0 4	Molière, <i>violet</i>	0 4	
Claramond, <i>red and rose</i>	0 6	Nais, <i>red and white</i>	0 4	
Claramond d'Or, <i>red and yellow</i> ...	0 9	Nons Wit, <i>white and red</i>	0 6	
Claramond Rouge, <i>red</i>	0 6	Paragon Guldeblœm, <i>violet & yel.</i>	0 4	
Claramond, <i>pure white</i>	1 0	Paragon Respectable, <i>purp. & yel.</i>	0 4	
Comte de Melbourn, <i>red and yel.</i>	0 3	Pax Albo, <i>white</i>	0 4	
Couleur de Feu, <i>flame-coloured</i> ...	0 3	Pottebakker, <i>red</i>	0 6	
Couleur Ponceau, <i>puce</i>	0 3	—, <i>variegated</i>	0 6	
Couleur Cramoisi, <i>crimson</i>	0 3	—, <i>yellow</i>	0 6	
Couleur de Cerise parfaite, <i>w. & r.</i>	0 4	—, <i>white</i>	0 6	
Cour de France, <i>red and yellow</i> ...	0 3	Prince d'Orange, <i>variegated</i>	0 4	
Cramoisi fidele, <i>red</i>	0 3	Prince du Lige, <i>yellow</i>	0 4	
Donna Maria, <i>white and red</i>	0 4	Purper van Boll, <i>purple</i>	0 6	
Dorothé de France, <i>white and red</i>	0 4	Reine Blanche, <i>white</i>	0 6	
Drapeau de France, <i>red and white</i>	0 3	Rosamunda, <i>deep rose</i>	0 4	
Drapeau Rouge, <i>red</i>	0 4	Rose à Merveilles, <i>light rose</i>	0 4	
Duc de Nemours, <i>red and yellow</i> .	0 3	Rose du Printems, <i>rose</i>	0 4	
Duc de Nieuwerk, <i>variegated</i>	0 3	Rose Royale, <i>rose</i>	0 4	
Duc de Parme, <i>red and yellow</i> ...	0 4	Rose Sans Egal, <i>red and white</i> ...	0 4	
Duc d'Orange, <i>red and orange</i> ...	0 4	Samson, <i>yellow and chocolate</i>	0 3	
Duc d'Orléans, <i>red and yellow</i> ...	0 4	Semiramis, <i>violet and white</i>	0 4	
Duc des Ecarlates, <i>scarlet</i>	0 3	Standard, <i>white and red</i>	0 6	
Duc Rectifié, <i>brown and yellow</i> '...	0 3	Standard Silver Fleece	0 6	
Duc van Tholl, per 100 10s. 6d.,		Sultan, <i>variegated</i>	0 4	
per dozen 1s. 6d.....	1 ½	Susanna, <i>variegated</i>	0 4	
—, <i>new rose</i>	0 6	Temple de Diane, <i>variegated</i>	0 4	
—, <i>new yellow</i>	0 6	Temple d'Apollon	0 4	

	each		each
	<i>s. d.</i>		<i>s. d.</i>
Thomas More, <i>yellow</i>	0 3	*Extremité d'Or, <i>yellow and cherry</i>	0 4
Typhon, <i>red</i>	0 4	Galard, <i>variegated, white border</i>	0 4
Vermillon Brillant, <i>glittering red</i>	0 6	Gloria Mundi, <i>yellow and brown</i>	0 4
Violet Constant, <i>violet</i>	0 4	*Gloria Solis, <i>orange and red</i>	0 4
Wapen van Leyden, <i>white and red</i>	0 4	Grand Alexandre, <i>brown and red</i>	0 4
White and red bordered.....	0 3	Grand Magnificence	0 6
White Swan, <i>white</i>	0 6	Grandeur Formidable, <i>feuillemort</i>	0 3
Yellow Prince, <i>yellow</i>	0 3	Grisdelin Incarnat, <i>grisdelin</i>	0 4
Yellow & red of Leyden, <i>wh. & red</i>	0 3	*Helianthus, <i>yellow and red</i>	0 4
Extra fine mixed, per doz. 1s. 3d.		*Hercules, <i>variegated</i>	0 4
per 100.....	10 0	*Imperator Rubrorum, <i>fine red</i> ...	0 6
DOUBLE TULIPS.			
<i>Some of the Double Tulips are not proper for pots, it is therefore necessary to say whether they are wanted for pots or the open borders: all of them are adapted for the open borders.</i>			
The entire collection, 73 varieties,		Koning's Kroon, <i>yellow and red</i>	0 6
1 of each	20 0	La Belle Alliance, <i>purple</i>	0 3
50 very fine varieties	15 0	La Belle Frappante, <i>red and yellow</i>	0 4
25 do. do.	7 6	*La Candeur, <i>white</i>	0 6
12 do. do.	4 0	La Glorieuse, <i>variegated</i>	0 6
30 in 10 fine do.	7 6	Mariage de ma Fille, <i>variegated</i>	0 4
15 in 5 do. do.	4 0	Maximilian, <i>variegated</i>	0 6
36 in 6 do. do.	9 0	Molière, <i>violet</i>	0 4
	each	Ophir d'Or.....	0 3
*Admiral Kingsbergen, <i>yell. & red</i>	0 3	Pallas, <i>red and yellow</i>	0 3
*Aimable Blanche, <i>white and rose</i>	0 6	Pæoni Goud, <i>yellow</i>	0 4
Aimable Dorothé, <i>variegated</i> ...	0 4	Pæoni Rood, <i>red</i>	0 4
Aimable Elise, <i>variegated</i>	0 4	Pæoni Roos, <i>rose</i>	0 4
Alphonsus, <i>red-marbled</i>	0 6	Picotée Aimable, <i>spotted yellow</i>	0 4
*Belle Rouge, <i>red</i>	0 4	*Plaisir des Dames	0 4
Blanc Bordé Pourpre	0 3	Pourpre Blanc Bordé, <i>white-bor.</i>	0 3
Blanc Bordé Rouge, <i>red-bordered</i>	0 3	Princesse de Galatzin, <i>yel. var.</i> ...	0 4
Blauwe Vlaag, <i>blue</i>	0 4	Pronk Juweel, <i>red and yellow</i> ...	0 4
Bonaparte, <i>variegated</i>	0 4	Proserpina, <i>yellow and red</i>	0 4
*Bouquet d'Orange, <i>orange-striped</i>	0 3	*Purple Crown, <i>purple</i>	0 4
Bouquet Rouge, <i>red</i>	0 4	Rachel Ruis, <i>brown</i>	0 3
*Comte de Mark, <i>rose and yellow</i>	0 4	Red Lion, <i>red</i>	0 3
*Comtesse de Pompadour	0 4	Regina Rubrorum, <i>yellow & brown</i>	1 0
Conquereur (<i>Overwinnaar</i>), <i>violet-striped</i>	0 4	*Rex Rubrorum, <i>scarlet</i> ... doz. 4s.	0 4
*Congrès d'Amérique	0 4	Rhinoceros, <i>pale red</i>	0 4
Couleur de Feu, <i>flame-coloured</i> ...	0 3	Rosa Mundi, <i>purple</i>	0 4
Couronne d'Or, <i>brown and yellow</i>	0 4	*Rose Agréable, <i>rose</i>	0 4
*Couronne Impériale, <i>white and red</i>	0 4	*Rose Éclatante, <i>red</i>	0 3
*Duc van Thol, <i>orange and yellow</i> , per doz. 1s. 3d., per 100 10s. .	1 3	Rose Favorite, <i>red and rose</i>	0 6
*Duc d'Orange, <i>striped orange</i> ...	0 4	Rose Hortense, <i>white and rose</i>	0 4
*Duke of York, <i>puce and white</i> ...	0 4	Rouge Blanc Bordé, <i>red, wh. bor.</i>	0 3
*Epaulet d'Argent, <i>white and rose</i>	0 6	Rouge Surpassante, <i>red</i>	0 3
		Speciosa, <i>brown and red</i>	0 6
		Sylvia, <i>red</i>	0 4
		*Tournsol, <i>orange and red</i> , doz. 4s.	0 4
		Violet de Paris, <i>violet</i>	0 3
		Violettenkroon, <i>violet</i>	0 3
		*Yellow Rose, <i>yellow</i> , doz. 2s. 6d.	0 3
		Zwingley, <i>variegated</i>	0 4
		Extra fine mixed, per doz. 1s. 3d.	
		per 100	10 0

LATE TULIPS. per 100 doz.			Blue and black, <i>Les Ténébres</i> .
	<i>s. d.</i>	<i>s. d.</i>	Blue and purple, <i>Valentine</i> .
Fine mixed Byblcsm Tulips..	10 6	1 6	Blue and violet, <i>Euterpe</i> .
Fine mixed Bizards	10 6	1 6	Blue and white, <i>Elegans</i> .
Fine Byblcsm and Bizards,			Blue, lilac, white & yellow, <i>La Brillant</i> .
mixed.....	7 6	1 0	Blue, purple and black, <i>Constantia</i> .
Extra fine do. do.	10 6	1 6	Blue, shaded with white, <i>Emp. Nicholas</i> .
50 fine late Tulips in 50 varieties,			Blue, white and agate, <i>La Clarété</i> .
separate	30 0		Blush white, spotted, <i>Argo</i> .
PARROT TULIPS.			Brown, spotted, <i>La Belle Africaine</i> .
Café Brun, <i>new coffee-col'd</i> .	10 6	1 6	Dark, <i>Black Eagle</i> .
Large Red	10 6	1 6	French white, spotted, <i>Arcadia</i> .
Large Yellow	10 6	1 6	Grisdelin, variegated, <i>Surpasse Toute</i> .
Markgraf	10 6	1 6	Indigo, <i>Hero</i> .
Perfecta, <i>striped</i>	10 6	1 6	Indigo, dark, <i>Hercules</i> .
Rubro-lutea, <i>red and yellow</i>	10 6	1 6	Indigo purple, <i>Surprise</i> .
1 doz. of each of the above 6 va-			Lilac, splendid, <i>Prince Albert</i> .
rieties	7 6		Lilac, spotted, <i>Annette</i> .
Extra fine mixed, per 100 7s. 6d.	1 0		Lilac, striped, <i>Ada</i> .
VARIOUS TULIPS.			Lilac purple, marbled, <i>Donna Marina</i> .
	each		Lilac, variegated, <i>La Peri</i> .
Tulipa cornuta, <i>horned</i>	0 6		Lilac and blue, <i>Conqueror</i> .
*— oculus solis, <i>Sun's-eye</i>	0 6		Lilac and purple, <i>La Sincérité</i> .
— persica, <i>Persian</i>	0 6		Lilac and rose, <i>Belle Marie</i> .
*— sylvestris (<i>Florentine</i>), <i>sweet-</i>			Lilac and violet, <i>La Renommé</i> .
<i>scented</i>	per doz. 2 6		Lilac and yellow, <i>Maquet</i> .
ENGLISH IRIS.			Lilac blue and yellow, <i>Phoenix</i> .
<i>The following, selected from a collection</i>			Mulberry and purple, <i>Mon Choix</i> .
<i>of 150 varieties, comprises all the</i>			Peach Blossom, <i>Cherubino</i> .
<i>finest; many of them are exclusively in</i>			Pearl, <i>Alice</i> .
<i>J. Carter's possession. To enable the</i>			Pink, <i>La Comtesse</i> .
<i>purchaser to make choice of the great-</i>			Porcelain, <i>La Ville de Londres</i> .
<i>est variety, they are arranged alpha-</i>			Purple, grand, <i>Madame Gris</i> .
<i>betically according to the colours, in-</i>			Purple, bright, <i>Susanna</i> .
<i>stead of the names, which will save</i>			Purple, crimson, <i>Bellissima</i> .
<i>much trouble in making a selection.</i>			Purple, spotted, <i>Thalia</i> .
Agate, <i>Abdel Kader</i> .			Purple, light, <i>Cornucopiæ</i> .
Agate and blue, <i>Atlas</i> .			Purple, variegated, <i>Hope</i> .
Agate and rose, <i>Belle d'Ispahan</i> .			Purple, velvety, <i>Adelaide Kemble</i> .
Agate and violet, <i>La Beauté</i> .			Purple and blue, <i>Melpomene</i> .
Agate, spotted, <i>La Belle Irlandoise</i> .			Purple and red, <i>Carlotta Gris</i> .
Agate, striped, <i>Josephine</i> .			Purple and rose, <i>Emperor</i> .
Blue, <i>Formosa</i> .			Purple and violet, <i>Duchess of Kent</i> .
Blue, Berlin, <i>Arnoldo</i> .			Red, dark, <i>L'Admiration</i> .
Blue, dark, <i>Elfrida</i> .			Red, light, <i>La Nouvelle</i> .
Blue, dark and light, <i>Jacomene</i> .			Red, spotted, <i>La Superbe</i> .
Blue, flamed, <i>Adèle</i> .			Red, variegated, <i>La Belle de Gand</i> .
Blue, light, <i>L'Estimable</i> .			Rose, dark, <i>L'Unique</i> .
Blue, marbled, <i>King of Saxony</i> .			Rose, light, <i>Cerito</i> .
Blue, spotted, <i>Defiance</i> .			Rose, spotted, <i>Sanspareille</i> .
Blue, velvety, <i>Queen Victoria</i> .			Rose, variegated, <i>Fanny Ellsler</i> .
Blue, white centre, <i>Achilles</i> .			Spotted, velvety, <i>La Grandeur</i> .
			Variegated, <i>Proteus</i> .
			Violet and black, <i>Viola</i> .

White, <i>Non Plus Ultra</i> .		Archduke, <i>rosy violet</i> .
White, variegated, <i>Clarissa</i> .		Aurora, <i>white and red</i> .
White and purple, <i>Maximi</i> .		Baroness, <i>rose</i> .
White and red, <i>Duchess of Sutherland</i> .		Beauté des Roses, <i>variegated</i> .
White and violet, <i>Penelope</i> .		Beau Regard, <i>deep red</i> .
	£ s. d.	Belle Agathe, <i>rose and white</i> .
150 varieties, including the above	3 10 0	Belle Alliance, <i>deep purple</i> .
The above unique collection, 75 varieties	2 0 0	Belle Diane, <i>deep scarlet</i> .
50 very fine varieties from do.	1 7 6	Belle Emilie, <i>rosy white</i> .
25 do. do. do. ...	0 15 0	Belle Marie, <i>fine red</i> .
12 do. do. do. ...	0 7 6	Belle Mode, <i>dark red</i> .
12 good varieties, named	0 4 0	Bienfait Incomparable, <i>red</i> .
Very fine mixed, from named flowers.....per doz.	0 2 6	Bijou de Parade, <i>variegated rose</i> .
		Blanche Verdâtre, <i>white and green</i> .
		Bleu Aimable, <i>blue</i> .
		Bleu Céleste, <i>dark blue</i> .
		Bleu de Victoire, <i>blue</i> .
		Bleu Superbe, <i>blue</i> .
		Bon Bleu, <i>blue</i> .
		Brama, <i>fine scarlet</i> .
		Capitain, <i>variegated red</i> .
		Carlo Dulci, <i>variegated</i> .
		Charlotte Marianne, <i>red and green</i> .
		Circe, <i>rosy violet</i> .
		Clio, <i>scarlet</i> .
		Ciotilda, <i>fine red</i> .
		Cœur Fidèle, <i>variegated white</i> .
		Commodore, <i>blue</i> .
		Constantia Perfecta, <i>variegated</i> .
		Cornelia, <i>blush</i> .
		Coronation, <i>scarlet</i> .
		Cour de France, <i>red</i> .
		Couronne Pourpre, <i>purple</i> .
		Cramoisi Pourpre, <i>crimson purple</i> .
		Cramoisi Royal, <i>crimson</i> .
		Criterion, <i>red and green</i> .
		Dauphin de France, <i>red</i> .
		Diadem, <i>variegated</i> .
		Dianthus, <i>variegated red</i> .
		Diomedes, <i>deep red</i> .
		Dorinde, <i>white and rose</i> .
		Duchesse de Parme, <i>variegated</i> .
		Duchesse de Richmond, <i>variegated</i> .
		Elegans, <i>red</i> .
		Erecta, <i>red</i> .
		Enclid, <i>variegated</i> .
		Euphrosyne, <i>claret</i> .
		Evêque d'Amboine, <i>deep red</i> .
		Excellentissima, <i>rose and green</i> .
		Extrémité, <i>scarlet</i> .
		Favorite, <i>superb</i> .
		Feu d'Amour, <i>bright red</i> .
		Fidelissima, <i>blue</i> .
		Fireball, <i>scarlet spotted</i> .
SPANISH IRIS.		
100 in 100 very fine sorts, named	15 0	
50 in 50 do. do. do.	7 6	
25 in 25 distinct colours	5 6	
12 in 12 do. do.	2 6	
Extra fine mixed.....per 100	4 0	
do. do.per doz.	0 6	
VARIOUS IRIS.		
	per doz. each	
	s. d. s. d.	
Iris Xiphium, <i>stove pleno, double</i>	2 0 0	3
— persica, <i>Persian, large</i>	2 6 0	3
— Pavonia, <i>Peacock</i>	2 6 0	3
— Susiana, <i>Susian</i>	5 6 0	6
— tuberosa, <i>tuberous-rooted</i>	5 6 0	6
DOUBLE ANEMONES.		
<i>The following collection, containing many new and beautiful varieties, exclusively in J. Carter's possession, may be had for</i>		
	£4	0 0
200 extra fine sorts.....	3	0 0
100 do. do.	1	10 0
50 do. do.	0	15 0
25 do. do.	0	7 6
12 do. do.	0	4 0
	6d. each.	
Actrice, <i>variegated with rose</i> .		
Alexandrine, <i>rose, red and green</i> .		
Aimante, <i>bright scarlet</i> .		
Amanda, <i>finely variegated</i> .		
Amaranthe, <i>variegated</i> .		
Ambassadeur, <i>violet, rose and white</i> .		
Amoureuse, <i>blush</i> .		
Anna Louisa, <i>rose</i> .		
Annette, <i>deep scarlet</i> .		
Apollo, <i>blue</i> .		

Firmament, <i>blue</i> .	L'Enchanteuse, <i>claret</i> .
Flora Perfecta, <i>striped</i> .	L'Ilustre, <i>red</i> .
Fontainebleau, <i>blue</i> .	L'Inapprochable, <i>blue</i> .
Frederica, <i>blush</i> .	L'Oracle du Siècle, <i>red and purple</i> .
Fulvia, <i>rose, agathe and white</i> .	L'Ornement, <i>large blue</i> .
Gertrude, <i>variegated</i> .	Leonora, <i>claret</i> .
Giraffe, <i>red</i> .	Leopoldina, <i>blue</i> .
Globe Céleste, <i>blue</i> .	Lilas Unique, <i>lilac</i> .
Gloria Mundi, <i>variegated</i> .	Lina, <i>white and rose</i> .
Gloria Rubrorum, <i>scarlet</i> .	Lisette, <i>variegated</i> .
Grande Duchesse de Bade, <i>variegated</i> .	Lord Howe, <i>scarlet</i> .
Grandeur Royale, <i>claret</i> .	Lord Mayor, <i>blue</i> .
Guillaume Alexandre, <i>blue</i> .	Madame Antoine, <i>white variegated</i> .
Guillaume Henri, <i>fine</i> .	Madame d'Hollande, <i>variegated white</i> .
Guillaume Michel, <i>red</i> .	Madame Marmont, <i>variegated</i> .
Guillaume Premier, <i>crimson</i> .	Madame Rosenthal, <i>red</i> .
Hampton Court, <i>variegated</i> .	Manteau, <i>variegated</i> .
Harrisonia, <i>blue</i> .	Manteau Rouge, <i>fine red</i> .
Hesperia, <i>blue</i> .	Maria, <i>red</i> .
Horatius, <i>red</i> .	Maria Christina, <i>variegated purple</i> .
Hortensia, <i>deep red</i> .	Maria Louisa, <i>deep red</i> .
Hypolitus, <i>variegated claret</i> .	Maria Stuart, <i>red variegated</i> .
Isidorus, <i>blue</i> .	Marianne, <i>variegated rose</i> .
Joan de Bois, <i>blush</i> .	Marshal Blucher, <i>blue</i> .
Johanna Christina, <i>variegated</i> .	Maurocordato, <i>blue</i> .
Juliet, <i>variegated</i> .	Milton, <i>deep red</i> .
Juno, <i>variegated</i> .	Mirabeau, <i>fine red</i> .
Justitia, <i>blue</i> .	Miroir des Dames, <i>blush</i> .
King of Beauty, <i>variegated rose</i> .	Mon Bijou, <i>rose and purple</i> .
Kroon Prins der Nederlande, <i>lilac</i> .	Mon Cœur, <i>variegated</i> .
L'Amour, <i>variegated</i> .	Mon Egal, <i>crimson and scarlet</i> .
La Beauté Suprême, <i>scarlet</i> .	Navarino, <i>lilac blue</i> .
La Coquette, <i>variegated red</i> .	Newton, <i>blue</i> .
La Dame du Lac, <i>variegated</i> .	Nitocris, <i>violet</i> .
La Guirlande, <i>red</i> .	Non Plus Ultra, <i>scarlet</i> .
La Mode Epuisé, <i>blue</i> .	Nymphæoflora, <i>variegated</i> .
La Renommée, <i>white variegated</i> .	Orloff, <i>scarlet</i> .
La Riante, <i>variegated</i> .	Othello, <i>violet</i> .
La Sultane, <i>variegated</i> .	Ovidius, <i>scarlet</i> .
La Superbe Royale, <i>claret</i> .	Pallas, <i>red and purple</i> .
La Tendresse, <i>variegated</i> .	Pandora, <i>variegated</i> .
La Victoire, <i>deep scarlet</i> .	Parisienne, <i>variegated white</i> .
La Victoricuse, <i>variegated red</i> .	Perfection, <i>violet red</i> .
Lady Arden, <i>crimson</i> .	Perle Brillante, <i>red</i> .
Lady Byron, <i>claret</i> .	Perle d'Overveen.
Lady Grey, <i>blue</i> .	Picta, <i>blue and violet</i> .
Lady Rose, <i>rose</i> .	Pollux, <i>variegated</i> .
Lafontaine, <i>blue</i> .	Pourpre Agréable, <i>purple</i> .
Lanternus, <i>purple</i> .	Pretiosa, <i>variegated</i> .
Lasting Rose, <i>rose</i> .	Prince of Wales, <i>deep rose</i> .
Laura, <i>variegated red</i> .	Princess Alice, <i>white and purple</i> .
Lavalette, <i>orange</i> .	Princess Amelia, <i>purple</i> .
Leander, <i>rosy red</i> .	Prosper Alpino, <i>blush</i> .
L'Eclair, <i>scarlet</i> .	Pucelle, <i>blue</i> .

Queen Adelaide, *lilac and blue*.
 Queen of England, *variegated purple*.
 Queen of Scots, *blue*.
 Queen Victoria, *crimson, variegated*.
 Rayon de Soleil, *scarlet*.
 Red Rover, *red*.
 Regina alba, *white and purple*.
 Regina Rubrorum, *scarlet*.
 Reine de France, *variegated claret*.
 Reine de Mexique, *red*.
 Reine des Amazones, *crimson*.
 Reine des Pourpres, *purple*.
 Reine du Monde, *rosy lilac*.
 Rhenum, *red*.
 Robin Hood.
 Rosalie, *rosy red*.
 Rosa Mundi, *variegated rose*.
 Rose Agathe, *lilac rose*.
 Rose Aimable, *variegated*.
 Rose à Belle Forme, *rose*.
 Rose Altesse, *variegated*.
 Rose Athalie, *purplish rose, variegated*.
 Rose d'Amour, *red*.
 Rose d'Ispahan, *rose*.
 Rose de Parade, *variegated*.
 Rose de l'Europe, *rose*.
 Rose des Dames, *variegated*.
 Rose Gris de lin.
 Rose Incroyable, *rose*.
 Rose Merveille, *variegated rose*.
 Rose Passetout, *large rose*.
 Rose Superbe, *rose*.
 Rose Superbissima, *blush*.
 Rose Supérieure, *rose*.
 Rose Unique, *variegated*.
 Rouge Brillant, *variegated red*.
 Rouge Charmant, *purple*.
 Rouge Délicatesse, *bright scarlet*.
 Rouge Tendre, *red*.
 Rouge Unique, *scarlet*.
 Rouge Verdâtre, *pale red*.
 Royal Queen, *red*.
 Sapphire, *variegated*.
 Scapin, *variegated purple*.
 Sir Walter Scott, *scarlet*.
 Shakspeare, *lilac*.
 Soleil d'Or, *bright red*.
 Sophia Louisa, *red*.
 Speciosissima, *scarlet and white*.
 Stephanie, *red*.
 Supérieure, *red, white eye*.
 Surpasse Triomphe, *rose*.
 Surprise, *blue*.
 Sylvia, *deep red*.

Talma, *blue*.
 Terpsichore, *scarlet*.
 Thalestris, *large blue*.
 Triomphe Rectifié.
 True Briton, *blue*.
 Union, *blue*.
 Ursinus, *crimson purple*.
 Vainqueur, *deep scarlet*.
 Valonia, *rosy purple*.
 Venus, *white and green*.
 Vera Cruz, *variegated*.
 Vergennes, *variegated*.
 Victor Hugo, *variegated*.
 Victoria, *white striped*.
 Virgilius, *variegated*.
 Waterloo, *scarlet*.
 Wilhelmina, *deep red*.
 Zaire, *white, var. with purple*.
 Zebra, *variegated*.

DOUBLE ANEMONES

<i>in Separate Colours.</i>		<i>s. d.</i>
Celestine, <i>blue</i>	per doz.	3 0
Couleur de Sang, <i>red</i> ...	do.	3 0
Feu Superbe, <i>carmine</i> ...	do.	3 0
Josephine, <i>crimson</i>	do.	3 0
Lord High Admiral, <i>scar.</i>	do.	3 0
Rose Surpassante, <i>rose</i> ...	do.	3 0
Extra fine double, <i>mixed</i>	per lb.	7 0
Finest double scarlet.....	do.	12 0
Finest new single scarlet	do.	8 0
Finest new single purple	do.	6 0
Finest single, new, <i>mixed</i>	do.	4 0

ANEMONE HORTENSIS.

	<i>per doz.</i>
Brilliant Red	3 6
Double Red	3 6
Flame-coloured	3 6
Single Purple	2 6
Single Red	2 6
Fine mixed	2 0
50 newest varieties, one of each...	25 0

DOUBLE RANUNCULUS.

The following beautiful collection, comprising many new Scotch and the most showy varieties, many of them worth 2s. 6d. each, may be had for £3 10 0

150 Finest varieties, part Scotch	2	2	0
100 do. do. do. ...	1	8	6
50 do. do. do. ...	0	14	0
25 do. do. do. ...	0	7	0
12 do. do. do. ...	0	4	0

25 new Scotch	£1	0	0
100 Fine varieties, no Scotch...	1	0	0
50 do. do. do. ...	0	10	0
25 do. do. do. ...	0	5	0
12 do. do. do. ...	0	2	6
Very fine mixed	per 100	0	7 6
Good do.	„	0	4 0

Those marked * are new Scotch 1s. each,
the others 6d.

Abelard, *purple*.
Adamant, *variegated*.
Adrian, *yellow*.
Agrippa, *orange, variegated*.
Aigle Noir, *dark purple*.
Ajax, *crimson*.
Albion, *yellow*.
Aleppo, *variegated white*.
Alphonsus, *dark brown*.
Amasis, *sulphur and red*.
Amphitrite, *variegated rose*.
Amazon, *violet*,
Anacreon, *cream-coloured*.
Annette, *cream-coloured*.
Apollo, *fine yellow*.
Archduke, *red*.
Archduchess, *buff*.
Archimedes, *olive*.
Arlequin de Vienne, *carmine*.
Arlequin Devereux, *yellow and red*.
Arlequin Major, *orange and white*.
Arlequin nouveau, *flame*.
Arlequin van Flora, *orange*.
Assur, *olive*.
*Avenger, *edged*.
Baroque hâtive, *crimson brown*.
Baron Pepler, *orange scarlet*.
Beau Ponceau, *puce*.
Beauty of Fnlham, *violet*.
Belle Amante, *rose*.
Belle Blanche, *émaillée*.
Belle Diane, *orange and rose*.
Belle Panachée, *fine red*.
Belle Rose, *rose*.
Belzoni, *red and white*.
Black as Black.
Black King, *very dark*.
Blanche Aimable, *white*.
Bloomfield, *crimson*.
Boleslaus, *yellow*.
*Bonny Bess, *crimson edged*.
Brook's Yellow.
Brunette Royal, *grey*.
*Cadmus, *dark*.

Carmin Brique, *red and orange*.
Calypso, *red and white*.
Capucine Superbe, *orange and olive*.
Cato, *rose*.
Cayman, *orange*.
Ceres, *dark violet*.
Cerise charmante, *cherry-red*.
Charlotte, *pink and white*.
Chevalier, *dark red*.
Commodore Napier, *yellow*.
Comte d'Artois, *yellow*.
Comte d'Esting, *bright yellow*.
Comte de Mirabeau, *violet*.
Comte de Flandres, *orange*.
Condorcet, *black*.
*Conqueror, *light brown and yellow*.
Couleur de Perle, *pearl*.
Couleur de Rose, *rose*.
Cour de France, *pink and white*.
Cour de Versailles, *variegated*.
Couronne Jaune, *yellow*.
Cox's, *buff*.
Cramoisi à Cœur vert.
Crown of Amsterdam, *white and rose*.
*Crusoe, *red and white*.
Czar Peter, *rose and red*.
Czar Nicholas, *yellow*.
Dædalus, *variegated red*.
*Defender, *yellow tipped*.
Délicieuse, *rose and lilac*.
Delphinium, *brown*.
*Diana Vernon, *variegated*.
Dioclesian, *red*.
Directeur, *glittering red*.
Dr. Franklin, *purple and white*.
*Dr. Young, *violet and white*.
Don Quixotte, *feuille morte*.
Dragoman, *white edged with violet*.
Drusilla, *orange, variegated*.
Duc d'Orléans, *golden yellow*.
*Duke of Wellington, *bronze tipped*.
Echo, *white and rose*.
Elizabeth, *purple and white*.
Emma, *scarlet*.
Emilius, *buff*.
Esther, *dotted cream*.
Etoile fixé, *purple*.
Eubœa, *rose and green*.
Euterpe, *violet*.
Fair Abbess, *bronze*.
Favorite Superbe, *yellow and red*.
Fénelon, *granate*.
Fen Brillant, *fine red*.
Fiscus, *cherry*.

- Florida, *olive*.
 Formosa, *rose and white*.
 Funèbre, *Café*.
 General, *deep rose*.
 Germanicus, *violet and brown*.
 Gloriosa, *olive*.
 Gorge Rouge, *brownish red*.
 Goudevink, *red*.
 Grand Maître, *lilac*.
 Grand Revisseur, *red*.
 Gulde Vlies, *brown variegated*.
 Habitude, *purple*.
 Habit Royal, *red and white*.
 Hecuba, *orange and rose*.
 Hector, *purple violet*.
 Hebe, *variegated red*.
 *Hennings, *purple edged*.
 *Henrietta, *red*.
 *Herald, *scarlet and white*.
 Horatius, *white*.
 Hypollitus, *copper-coloured*.
 Ida, *dark scarlet*.
 Incomparable, *flamed*.
 Invincible, *yellow*.
 Janisarius, *fire*.
 Jaune Bizarre, *yellow*.
 Jeannette, *white*.
 Joan of Arc, *fine red*.
 Jonquil Parfaite, *yellow*.
 *Joseph Hume, *white and red*.
 Juliet, *white spotted*.
 Juno, *straw tint with brown*.
 *King of June, *white tipped*.
 Kiscoi, *purple*.
 Kroondrager, *crimson*.
 La Blanchisseuse, *white and rose*.
 La Brunette, *brown*.
 La Charmante, *purple*.
 La Delphine, *brown*.
 La Favorite, *blush white*.
 La Grandeur, *large white*.
 La Magnifique, *claret*.
 La Moderne, *brown*.
 La Plus Belle, *red*.
 La Prodigueuse, *violet*.
 La Pucelle, *blush*.
 La Touchante, *yellow*.
 Laura, *rose*.
 Les Sept Provinces, *brown and yellow*.
 Linneus, *orange*.
 Lion d'Orange, *yellow and orange*.
 L'Impayable, *yellow and red*.
 Louisette, *purple and white*.
 Louvain, *rosy red*.
- *Lucan, *purple and white*.
 Luchner, *violet*.
 Lucretia, *rose*.
 Magellan, *variegated rose and violet*.
 *Maggie, *crimson edged*.
 Major Laing.
 Manteau, *blue and purple*.
 Marquis, *variegated orange*.
 Marginée, *white and red*.
 Maria Louisa, *purple and white*.
 Martinet, *scarlet*.
 Mary Stuart, *purple*.
 Mélange de Beautés, *yellow and red*.
 Mercurius, *white*.
 *Milton, *white, edged with purple*.
 Miraculeuse, *purple*.
 Miroir Cramoisi, *crimson*.
 Miss Ainsworth, *orange*.
 Mon Bijou, *yellow*.
 Montagnard, *light yellow*.
 Mont Blanc, *pure white*.
 *Mr. Strong, *purple edged*.
 *Mrs. Coulier.
 *Mrs. Glenny, *white and scarlet*.
 *Mrs. Welch, *crimson and white*.
 Naxara, *black*.
 Nestor, *white spotted*.
 Nigritienne, *black*.
 Nomias, *slate*.
 Nonpareil, *red and white*.
 *No Proxy, *white and purple*.
 Oeillet Parfait, *variegated*.
 Oeillet Noir, *very dark*.
 Omphale, *white tipped*.
 Orange Superbe, *orange*.
 Orpheus, *salmon*.
 Ovidius, *lilac and white*.
 Page's Rose, *red and white*.
 Panachée, *variegated*.
 Passe tous les Olives, *olive*.
 *Patroclus, *crimson edged*.
 Peau de Tigre, *purple shaded with white*.
 Perle d'Amour, *rose*.
 Pharamond, *yellow and red*.
 *Phenomenon, *white and purple*.
 Phidias, *variegated*.
 Pierre le Grand, *purple*.
 Pigeon, *white*.
 Piso, *blush purple*.
 Pizarro, *yellow and brown*.
 Plinius, *yellow, bordered with brown*.
 Pontifex, *glittering black*.
 Polyantha, *light violet*.
 Pourpre éblouissante, *shining purple*.

Pourpre Panaché, *purple and white.*
 *Prince Albert, *bronze, tipped.*
 Prince Eugenius, *yellow and orange.*
 Prince of Wirtemberg, *purple & white.*
 Princesse des Abruzzis, *shaded purple.*
 Princesse des Asturies, *white and rose.*
 *Quentin Durward, *yellow and brown.*
 Rafael, *variegated.*
 Regina, *buff.*
 Reine des Amazones, *white, tipped.*
 Reine de France.
 Reine des Roses, *white and rose.*
 Reine de Westphalie, *white.*
 Rex Indiarum, *deep red.*
 *Rienzi, *black and yellow.*
 Rising Sun, *dark red.*
 *Robert Burns, *white and purple.*
 *Roderick Random, *variegated.*
 Roi des Violettes, *violet.*
 *Romeo, *white, tipped with scarlet.*
 Rosa Mundi, *purplish rose.*
 Rose bien formée, *red.*
 Rose Cramoisi, *crimson.*
 Rose d'Amour, *red and white, shaded.*
 Rose de Navarre, *bronze.*
 Rose Fleur, *rose.*
 Rosa Vera, *variegated rose.*
 Rosny, *white and yellow.*
 Rossini, *sulphur white and grey.*
 Rossignol, *dark olive.*
 Rouge Aimable, *scarlet.*
 Rouge Délicat, *scarlet.*
 Rouge sans Pareil, *red.*
 Roxana, *variegated red.*
 Rubens, *red.*
 Rubro Cæsar, *scarlet.*
 Rudolphus, *lilac.*
 St. Jerome, *cream and red.*
 Samaritain, *orange.*
 Sapphirus, *bordered.*
 *Scout, *scarlet and white.*
 Shakspeare, *white, spotted.*
 *Sir James Graham, *buff, tipped.*
 *Sir William Penn, *white and purple.*
 Smith's, *white.*
 Snowball, *white and yellow.*
 Soleil d'Or, *yellow, tipped with red.*
 Solomon, *grey.*
 Spheroid, *rose.*
 Sunflower, *yellow.*
 Suprema, *white and purple.*
 Sylvia, *orange variegated.*
 *Tartar, *yellow, tipped.*
 Theodora, *bronze.*

Thomasius, *orange.*
 Thompson's Queen, *red and white.*
 Thistle, *yellow.*
 *Titian, *yellow and bronze.*
 Tricolor, *three-coloured.*
 *Triton, *white, tipped with purple.*
 *Vanguard, *red and white.*
 Vainqueur, *crimson.*
 Vasthy, *cream-coloured.*
 Verax, *crimson and dark red.*
 Vespasian, *rose and white.*
 *Victor, *purple edged.*
 Victoria, *white.*
 Violet Royal, *violet.*
 Virginius, *copper-coloured.*
 *Wallace, *purple and white.*
 Waterloo, *red.*
 *Waverley, *variegated.*
 Xenophon, *violet.*
 Zamor, *light violet.*
 New mixed Seedlings, per 100, 7s. 6d.

TURBAN RANUNCULUS.

	s. d.
Largest scarlet	per 100 2 6
— dark crimson	" 3 0
— yellow	" 3 0
— orange	" 5 0
Prince de Galatzin, var. ...	" 5 0
Picotée aimable, spotted ...	per doz. 2 0
Séraphique, sulphur	" 1 6
Sweet-scented, new	" 2 6
Red Marbled	" 1 6
1 doz. of each of the above 4 vars.	7 0
Hercules, large white	each 1 0
Mufti, spotted	" 1 0
New carmine	" 1 0
Sulphurea superba	" 1 0

FRITILLARIES.

Extra fine mixed	per doz. 2 0
Fritillaria pyrenaica	each 0 3

CROWN IMPERIALS.

Fine mixed	per doz. 5 0
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LILIES. per doz. each

	s. d.	s. d.
Lilium aurantiacum, orange..	2 6	0 3
— bulbiferum, bulb-bearing...	3 6	0 4
— canadense, Canadian	8 0	0 9
— chalcædonicum, scarlet ...	5 0	0 6
— eximium, choice	1 6	
— lancifolium, see speciosum.		
— longiflorum, long-flow. ext.	5 6	0 6

	per doz.	each		each
	<i>s. d.</i>	<i>s. d.</i>		<i>s. d.</i>
Lilium Martagon, <i>fine mixed</i>	3	6	Amaryllis aurea, <i>golden yellow</i> (b)*	3 0
— albiflorum, <i>white</i>	6	0 6	— Belladonna, <i>Bella Donna Lily</i>	1 0
— flavum, <i>yellow</i>	3	6 0 4	— calyptata, <i>veiled</i> (a)*	4 0
— flore-pleno, <i>double</i>	5	6 0 6	— coranica, <i>Coranic</i> (c)*	5 0
— purpureum, <i>purple</i>	5	6 0 6	— crocata, <i>orange*</i> or **	4 0
— rubrum, <i>red</i>	3	6 0 4	— superba, <i>superb orange</i> (a)*	6 0
— philadelphicum, <i>Philadelphian</i>	1	6	— grandiflora, <i>large-flowered</i> (a)*	6 0
— Pomponium, <i>fine mixed</i>	3	6	— equestris, <i>equestrian</i> (a)* or **	2 6
— speciosum, <i>album, white</i>	2	6	— falcata, <i>sickle-leaved</i> (c)*	6 0
— præcox, <i>early new</i>	10	6	— formosissima, <i>beautiful</i> (d) dz. 5s.	0 6
— punctatum, <i>spotted</i>	3	6	— fulgida, <i>shining</i> (a)* or **	5 0
— roseum, <i>rose</i>	5	0	— glauca, <i>glaucous, new*</i>	6 0
— rubrum, <i>red</i>	10	6	— gloriosa, <i>superb</i> (a)* or **	6 0
— superbum, <i>superb</i>	1	6	— Johnsoni, <i>Johnson's</i> (a)*	4 0
— Thumbergianum, <i>Thunberg's</i>	3	6	— striata, <i>striped</i> (a)*	4 0
— tigrinum, <i>tiger-striped</i>	2	6 0 3	— Josephiniana, <i>Josephine's*</i>	15 0
SUNDRY HARDY BULBS.			— Karwinski, <i>Karwinski's</i> (d)*	3 6
Bulbocodium vernum, <i>vernal</i>	3	0 3	— orientalis, <i>(multiflora)</i> (g)*	7 6
Colchicum autumnale, <i>mixed</i>	3	0	— minor, <i>smaller</i> (g)*	3 6
Cyclamen Coum, <i>Island of Cos</i> , each	1	0	— purpurea, <i>purple</i> (f)	2 6
— europeum, <i>European</i>	0	9	— reginæ, <i>Queen's</i> (a)* or **	5 0
— album, <i>white do.</i>	1	0	— revoluta, <i>revolute</i> (e)*	2 6
— hederifolium, <i>ivy-leaved</i>	2	6	— splendens, <i>splendid</i> (a)* or **	7 0
— persicum, <i>Persian</i>	1	0	— vittata, <i>bordered</i> (a)*	2 6
Dog's Tooth Violets, <i>red</i>	1	6 doz.	— major, <i>larger ditto</i> (a)*	3 6
— white, <i>new large</i>	2	0	— 3 species ex. South America for	6 0
— yellow	3	6	<i>The late Hon. and very Rev. Wm. Herbert subdivided the genus Amaryllis into several; those marked (a) are now Hippeastrum, as Hippeastrum aulicum, instead of Amaryllis aulica; (b) Lycoris, as Lycoris aurea; (c) Ammocharis, as Ammocharis coranica; (d) Sprekelia, as Sprekelia formosissima, Sprekelia Karwinski; (e) Crinum revolutum, (f) Val-lota purpurea, (g) Brunsvigia falcata, &c. Those without designation, as Amaryllis Belladonna and Amaryllis Josephiniana, remain Amaryllis; the latter was formerly Brunsvigia Josephinae.</i>	
Gladiolus communis, <i>purple</i>	1	6		
— albus, <i>white</i>	1	6		
— byzantinus, <i>Constantinople</i>	1	6		
Feathered Hyacinths	3	0		
Grape Hyacinths	2	0		
Leucojum aestivum, <i>summer</i>	5	0		
— pulchellum, <i>pretty</i>	5	0		
— vernum, <i>spring</i>	7	6		
Monstrous Hyacinths	3	0		
Musk Hyacinths	2	6		
Scilla campanulata, <i>bell-shaped</i>	2	6		
— amœna, <i>pleasing</i>	6	0		
— præcox, <i>early</i>	6	0		
— sibirica, <i>Siberian</i>	6	0		
Snowdrops, <i>double</i>	per 100	2 0		
— single	per 100	2 0		
Tuberoses, <i>finest double</i>	per doz.	4 0	Buphane ciliaris, <i>ciliated</i>	5 0
Winter Aconites	per 100	4 0	— Coburgia incarnata, <i>scarlet</i>	6 0
			— fulva, <i>buff-coloured</i>	6 0
			— Crinum capense, <i>Cape, rose-coloured</i>	1 0
			— albiflorum, <i>white</i>	1 6
			Cyrtanthus obliquus, <i>oblique</i>	4 0
			— odorus, <i>sweet-scented</i>	5 0
			— puniceus, <i>granate-scarlet</i>	5 0
			— spiralis, <i>spiral</i>	5 0

AMARYLLIDACEÆ.

*Greenhouse, **Stove, the rest Hardy.

	each
Amaryllis aulica, <i>courily</i> (a)*	5 0
— atropurpurea, <i>dark purple</i> (a)*	5 0

	each s. d.		each s. d.
<i>Hæmanthus coccineus, scarlet</i>	2 6	<i>Gladiolus insignis, splendid</i>	2 6
— <i>hyalocarpus, glass-fruited</i>	2 6	— <i>natalensis, (poitacinus) dz. 1s. 6d.</i>	0 2
— <i>quadrivalvis, four-valved</i>	2 6	— <i>oppositiflorus, beautiful, doz. 2s.</i>	0 2
— <i>tigrinus, tiger-spotted</i>	2 6	— <i>ramosus, branching</i>	2 0
<i>Nerine sarniensis, Guernsey Lilies,</i> <i>doz. 7s. 6d.</i>	0 8	— <i>ringens, gaping</i>	1 6
— <i>undulata, waved</i>	0 6	— <i>trimaculatus, three-spotted</i>	1 6
<i>Pancretium illyricum, Illyrian</i>	2 0	— <i>albus, white var.</i>	1 6
<i>Phycella species ex Chili</i>	2 6	— <i>tristis, sad, sweet-scented</i>	1 0
<i>Strumaria spiralis, spiral-leaved</i> ...	1 6	— <i>præcox, early, ditto</i>	1 6
<i>Zephyranthes Atamasco (At. Lily)</i> 0 6		— <i>serotinus, late, ditto</i>	1 6
— <i>carinata, keel-shaped</i>	1 0		
— <i>grandiflora, large-flowered</i>	1 0		
— <i>rosea, rose-coloured</i>	1 0		
— <i>species Bolivia, new</i>	2 6		

SEEDLING GLADIOLI.

	each
<i>Campanulatus, red</i>	1 6
<i>Emicans, shining</i>	3 0
<i>Formosissimus, most beautiful</i>	2 0
<i>Intermedius, intermediate</i>	1 6
<i>Multiflorus, many-flowered</i>	2 6
<i>Nivalis, white, with dark eye</i>	2 6
<i>Pulchellus, pretty</i>	1 6
<i>Pulcherrimus, most pretty</i>	1 6
<i>Splendidus, splendid</i>	3 6
<i>Superbus, superb</i>	3 6
<i>Venus Victrix</i>	3 6
<i>Venustus, delightful, Snow's</i>	2 6
<i>Zobol</i>	3 6

IRIDACEÆ

are proper for a Frame or Greenhouse, and will also succeed in the open borders with a little protection in winter: the *Tigridias* excepted, they should all be planted in the Autumn; as the *Bulbs*, being small, do not keep well out of the ground; some of the *Gladioli*, however, which have largest strong *Bulbs*, as *Gladiolus oppositiflorus* or *strobilundus*, and a few others, will keep till March or April. The *Tigridias* may be planted early in May, or earlier, if in a Frame or Greenhouse.

NEW SEEDLINGS.

The greater part of the following *Gladioli* are exclusively in J. Carter's possession. The collection of 18 sorts may be had for £2.

	each s. d.		each
<i>Anisanthus Cunonia, Canon's</i>	1 0	<i>Abydos, scarlet and orange</i>	2 6
— <i>splendens, splendid</i>	1 6	<i>Aurora, orange, white mark</i>	2 6
<i>Anomatheca cruenta, blood-red</i> ...	0 2	<i>Bride, white and pink</i>	2 6
<i>Antholyza, fine mixed</i>	doz. 4s. 0 4	<i>Coccineus grandiflorus, scar. & dark</i>	2 6
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<i>Colvilli, Colville's</i>	0 6	<i>L'Or d'Espagne, yel. with crimson</i>	2 6
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	doz. each.				doz. each.				
	s. d.	s. d.	s. d.		s. d.	s. d.	s. d.		
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— <i>flexuosa lilacina, lilac</i> ..	2	6	0	3	— <i>cock Iris (Iris Pavonia)</i> ...	2	6	0	3
— <i>longiflora, long-flowered</i> ..	2	6	0	3	<i>Watsonia Meriana, Merian's</i> ..	0	6		
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Standing Counsel—C. W. Johnson, Esq., William Shaw, Esq.

Assistant Manager—W. Jenkinson, Esq.

Secretary—John Hanson, Esq.

Auditors—J. Ardron, Esq., W. Pate, Esq.

Bankers—The London and Westminster Bank.

FARMING STOCK INSURED in England, Wales and Ireland, at 3s. per cent. without the average clause. Growing Crops included. Losses by Lightning made good. Common Insurance at the usual moderate rates.

No Charge for Policies on Farming Stock or any other description of property at or above 300l.

No charge for Policies removed from other offices.

HAIL INSURANCE. Prospectuses, containing the Rates of Premium to be charged, and all other particulars, may be obtained on application at the office, or by letter, post paid.

LIFE INSURANCE. Life Insurances are effected for the whole continuance of Life. For the term of one year, seven years, or any other definite period. On two joint lives, the sum assured to be paid on the death of either. On the longest of two or three lives, the sum assured to be payable at the death of the last survivor. On survivorships, to secure the payment of the sum assured, if a life A die before another life B. One half of the Premiums only may be paid during the first five years after the date of the policy; the other half to remain subject to the payment of interest annually, to be deducted from the amount assured. Endowments effected.

Half-Rate Annual Premiums on Life Assurance for 100l.

Age 20, 17s. 6d.—Age 30, 1l. 2s. 1d.—Age 40, 1l. 9s. 5d.—Age 50, 2l. 2s. 3d.—Age 60, 3l. 5s. 7d.

The usual commission to Solicitors. Agents are wanted in places where none are at present appointed.

WILLIAM SHAW, *Managing Director.*